

The Missionary Intelligencer.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

A Team Representing the Foreign Christian
Missionary Society.



Reading from left to right those in the front row are David W. Teachout,
A. E. Cory, Dr. R. J. Dye, Dr. A. L. Shelton.
In the second row : E. R. Moon, B. L. Kershner, D. O. Cunningham.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first eleven months of the current missionary year:

	1911.	1912.	Gain.
Contributions from Churches...	3,233	3,387	154
Contributions from S. S.	3,889	4,098	209
Contributions from C. E. Soc...	1,096	996	*100
Contributions from Individuals	979	1,174	195
Amounts	\$269,326.64	\$288,347.77	\$19,021.12

Comparing the receipts from different sources shows the following:

	1911.	1912.	Gain.
Churches	\$105,608.32	\$103,748.49	*\$1,859.83
Sunday-schools	75,380.07	84,824.45	9,444.38
C. E. Societies.....	8,282.41	7,538.72	*743.69
Individuals	27,408.38	42,407.70	14,999.32
Miscellaneous	14,917.96	25,939.61	11,021.65
Annuities	34,325.97	19,800.00	*14,525.97
Bequests	3,403.53	4,088.80	685.27

*Loss.

Gain in Regular Receipts.....	\$32,861.83
Loss in Annuities.....	14,525.97
Gain in Bequests.....	685.27

Send offerings to F. M. Rains, Secretary, Cincinnati, O.



"God be merciful to us, and bless us, and cause his face to shine upon us. That thy way may be known on earth, thy saving help among all nations."

The Foreign Society is closing its thirty-seventh year. The present has been the best year of all. God has been with us from the first.

Frank Coop, of England, is a regular, liberal supporter of the Foreign Society. He sends us a special gift of \$500 for which we express sincere thanks.

The great church at Winchester, Ky., J. H. MacNeill, minister, and J. Harry Allen, superintendent of missions, has sent \$850 for Foreign Missions.

Some one asked an intelligent Chinese when the Revolution began. He replied it began when Robert Morrison began his work in Canton in 1807.

The First Church, Los Angeles, Cal., sends its minister, Russell F. Thrapp, as a delegate to the National Convention at Louisville, October 15th to 22d.

Stephen J. Corey expects to reach home early in October. By all accounts he had a great visit in Congoland and did much to encourage the missionaries and the Christians.

S. J. Corey writes: "There are problems out here at Bolenge for us—big ones. The biggest one is that of taking care of our great and growing church with our meagre force."

The Chinese Christian Sunday-school in Chicago sends \$15 as their Children's Day offering for Foreign Missions. This is more than has been sent by many American Christian schools.

The INTELLIGENCER is invaluable. It is the most thrilling missionary magazine in the world. I usually read it from cover to cover at one sitting.—John R. Ewers, Pittsburgh, Pa.

The receipts for Foreign Missions from Kentucky alone, from September 1, 1911, to September 1, 1912, amount to \$33,087.89. Kentucky always gives well for world-wide missions. She supports an increasing number of Living-links.

G. M. Brooks, of Carlisle, Ky., says: "There is no channel of missionary information so resourceful as the INTELLIGENCER. The great number of our people who are not reading it are missing one of the best things in the Christian life."

Peter Ainslie, of Baltimore, Md., has been invited by the Faculty of Yale Divinity School to deliver a series of lectures on the Disciples of Christ before that school next winter. He is already gathering some facts connected with our missionary operations.

While in Louisville, the friends should remember that the Convention has the right of way. Visiting and sight-seeing and shopping can be done when the Convention is not in session. The services are so arranged that there is ample time for any outside work that the visitors wish to do.



MISS GRETCHEN GARST.

Miss Gretchen Garst sailed for Japan on the 21st of September. She goes to Akita as a trained kindergarten worker, to be associated with Miss Jessie J. Asbury. Twenty-nine years ago Capt. C. E. and Laura D. Garst sailed from San Francisco for Japan. Their daughter has followed them to that field.

Morning and evening prayer should be offered to God for the workers on the field and for the work. Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, the watchman waketh but in vain. Apart from our Lord, his servants can accomplish nothing.

The article in this issue of the INTELLIGENCER on "Christian Union in the Orient," by Prof. A. C. Gray, is most timely and helpful. His four reasons for a corporate organic union is an excellent outline for a sermon on Christian Union. This is a live and an insistent question that will never down until all believers are one, as our Lord intended.

Mrs. H. E. Ward, an enthusiastic friend of the MISSIONARY INTELLI-

ENCER, sending us one dollar on subscription, says: "Why should not church boards take it for every family? I believe I will suggest it to our board. The magazine is fine. I hope always to have it." Many appreciative friends speak as cordially of the MISSIONARY INTELLIGENCER.

The world moves. The new emperor of Japan has been riding in the same carriage with his wife. This is the first time an emperor in Japan has been so reckless! Indeed, custom has forbidden all Japanese gentlemen the pleasure of riding in carriages with their wives. They have missed much pleasure that western gentlemen have enjoyed for a long time.

It is believed that the Convention in Louisville this year will be by far the greatest in the history of our people. The reports that will be submitted will be thrillingly interesting. It is believed that every department of our organized work will profit by the work that the Society has done this past year. Its triumphs will make other triumphs more easy and more certain.

W. W. Burks, Walla Walla, Wash., referring to a recent visit from D. O. Cunningham, of India, says: "D. O. Cunningham was with us yesterday. My, what an asset the churches have in him! We were charmed by his personality and words. He would grace any pulpit we have. To see a life like his being given up for India shames me beyond measure for the little I have done."

On the 7th of September eight missionaries left San Francisco on the *S. S. "Nile"* for the Orient. These were as follows: J. B. Daugherty, and Dr. L. B. Kline and family for the Philippines; Miss Mary Kelly, Miss Minnie Vautrin, and O. F. Barcus for China; Mr. and Mrs. Thomas A. Young for Japan. With the exception of Miss Mary Kelly and Mrs. Young, these are all new missionaries. The prayers of many thousands will follow them and cheer their hearts day by day.

The Society needs a family for India and another for Japan. It needs men who are qualified to do evangelistic work. The medical and educational work must be followed up by the evangelistic, else much of the work done in the hospital and dispensary and school will be lost. Will not the brethren everywhere pray the Lord of the harvest to send the workers needed into his harvest?

The growing and most useful preachers are those who take an interest in the world-wide missionary cause. The churches are demanding this more and more, and this missionary interest will continue to grow and enlarge. Great movements do not go back, they go forward. The present missionary propaganda will go on until all the world hears the gospel. It behooves every preacher to stand in the forefront of this mighty campaign.

The Seventh-day Adventists gave \$683,149.95 last year for foreign missions. This is an average per capita of \$6.27. Of this amount \$172,720.11 was donated by members of that communion outside the United States, or an average of \$3.95. Of the whole amount given in the year, \$510,429.84 was contributed by members in the United States, or an average per capita of \$7.82. So far as known, this is the largest average offering from any body of people in Christendom.

Thus far no medical man has been found ready to go to Africa. Three medical men are needed for that field. The Society has obtained concessions from the Belgian Government because of the hope expressed by the missionaries that a medical man would be sent to each place. The committee in charge of the work is doing its best to find such men, but thus far has not succeeded. There is no dearth of medical men; there is a great dearth of suitable volunteers from among the medical graduates.

Prayer should be offered continually for those whose duty it is to solicit and administer funds, that they may be



Matsubara Masa, as she looked when Miss Kate Johnson took her into her home. She had been locked up in a room for days, while her father worked in the rice fields. Her mother had deserted her. She was dirty, ragged, and miserable.



Matsubara Masa, five weeks later. She is as happy as the day is long and sings "Jesus loves me," and "Now I lay me down to sleep." Before she came into a Christian home she prayed to idols and sang of what they would do for her if she worshiped them. This little girl is supported by Miss Alta May Barber, of Minneapolis.

guided and made efficient in their work. It is quite easy to criticize. Those who do not know all the facts can urge objections to the manner in which the work is done. If they would pray without ceasing for their brethren who are responsible for the maintenance and management of the work, they would accomplish more for the honor of our God and for the advancement of his Kingdom.

One of the missionaries in India writes that his cousin has arranged to support one of the boys in the Bible College while he is being prepared as an evangelist. His cousin is a rheumatic sufferer and the wife of a man who earns a moderate salary. She has been much interested in Missions, but especially so since her cousin went to India. She proposes to pay forty dollars a year for four years. Her cousin

in India will add ten dollars each year to her gift. This friend belongs to the Methodist Episcopal Church.

A good service can be rendered by placing live missionary books in the hands of friends. One who had read "In the Shadow of the Drum Tower," writes as follows: "Enclosed please find post-office order for one dollar, for which send me two copies of 'In the Shadow of the Drum Tower.' I had one, but sent it as a Christmas present to an old lady who did not believe in Foreign Missions, and since reading it she has sent me five dollars for that particular mission, although she is a lady in moderate circumstances. I want some more to either lend or give away."

We receive good word, and only good, about the INTELLIGENCER. The readers speak of it in the highest terms

of appreciation. It keeps them advised as to what is being done in the world-field. The wonderful advances in the regions beyond are faithfully reported. Articles in its columns are sometimes read to the churches at the morning services. Facts published are used as illustrations in sermons and addresses. We hope every friend will take more interest in its circulation. We would be pleased to have every family in your church reading this excellent journal every month.

W. N. Briney, minister of the Broadway Christian Church, Louisville, Ky., in his local church paper, "The Bulletin," utters the following true and Scriptural message to his people: "The minister of your church feels that his ministry here would be largely a failure should any considerable number of the members of the Broadway Church be content to have no part in the great program of Christ so far as world evangelization is concerned. It seems to him that this is the severest test of acceptable work, as well as a real true test of Christian character and loyalty to Jesus Christ."

The World's Evangelical Alliance urges that on the 16th of October united and fervent prayer be offered up to God for the Moslem world. The 16th of October is the centenary of the death of

Henry Martyn, who, next to Raymund Lull, stands out in the annals of the Christian Church as a pioneer in the evangelization of Moslem lands. The following topics for prayer are suggested: For Moslem governments and for Christian rulers in Moslem lands; for the wider circulation of the Word of God and Christian literature among Moslems; for those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world; for all preachers and evangelists among Moslems, and for their message of reconciliation, and for the converts; and for the arrest of Mohammedan progress in Africa; the success of missions on the border-marches of Islam; and all Christian societies in these regions may realize the need of working among Moslems.

FROM THE GREAT WHITE CHIEF.

A late card from Secretary Stephen J. Corey, Longa, Congo, Africa, reads as follows: "It is mighty interesting out here. A man and his wife came this morning to see 'the great white chief,' as they call me. They had walked four days. They gazed at me an hour, and I got their picture. Their costumes were anything but elaborate, but their faces interesting. The gospel is doing wonderful things for these people."

A Prayer.

O grant us love like Thine
That hears the cry of sorrow
From heathendom ascending to the throne
of God;
That spurns the call of ease and home
While Christ's lost sheep in darkness roam!

O grant us hearts like Thine,
Wide, tender, faithful, childlike,
That seek no more their own, but live to
do Thy will!
The hearts that seek Thy Kingdom first,
Nor linger while the peoples thirst.

O grant us minds like Thine,
That compassed all the nations,
That swept o'er land and sea and loved the
least of all;
Great things attempting for the Lord,
Expecting mighty things from God.



EDITORIAL

THE CLOSING YEAR.

This is September 17th, the latest figures we can give before the October number of the INTELLIGENCER is printed.

We can not tell at this time what the receipts will be for the next thirteen days. At the present date the Churches are more than \$6,000 above their gifts last year for the corresponding time, and the Sunday-schools are over \$11,000 ahead; the personal gifts show a gain of \$20,833 over the corresponding time last year. The total gain for the year up to September 17th is \$36,446. There has been a loss in annuities of about \$14,000. At this time it looks like we will certainly pass the \$400,000 line.

However, the receipts during the last week of September, 1911, amounted to \$79,483, and the last day \$21,164. If the receipts are as large this year during the last week, we will have a very good report for the Louisville Convention. Anyway we are sure the hearts of friends will be cheered by the year's work.

The Annual Conventions.

The International Conventions of the Disciples of Christ will be held in Louisville, Ky., October 15th to 22d. The Foreign Society occupies Thursday, the 17th. The Board of Managers will meet in the Broadway Christian Church at 3.30 P. M., on Tuesday, October 15th. The Conventions will be held in the Armory. Quite a number of missionaries from the different fields will be present and will do most of the speaking.

The indications are that the Conventions this year will be very largely at-

tended. The local committee speak as if they confidently expected 30,000. Their preparations are on a very large scale. Louisville is centrally located and is easily accessible to a great body of our people. Those who attend are requested to go to Louisville in the fullness of the blessing of Christ. They are asked to go saying, as Moses said to God, "If thy presence go not with us, carry us not up hence." Unless the Spirit of God is present to guide, to assist and to prosper, our Conventions shall be held in vain. Those

who can not attend can assist with their supplications. They can pray that no unseemly thing will be said or done, that every decision may be in harmony with the will of God, and that the Louisville Conventions may mark a new epoch in our history. They can pray that in the new year larger and better things may be done than ever before.

It will greatly help the Convention and greatly increase its usefulness and

profit if those who attend will be in their seats early and remain until the benediction. Business will be facilitated, the devotions will be conducted in a more orderly manner, and the speakers will speak with more power and more effectiveness if the Armory is full from the beginning to the end of the service. It is believed that God will be honored by giving heed to this suggestion.

In the Heart of An African Forest.

I am sitting in the old chief's chair in his big new house in the town of Bompona. He is squatting on a log, watching me intensely, and his wife is standing in the darkness behind him just outside of the house. The stillness of the forest at night is over all as I write by the light of a camp lantern. My companions have retired on their camp-beds and the villagers have gone to their huts. As I look up occasionally the old chief smiles sadly, and I can see the gleam of the woman's-eyes in the darkness as she watches me. We can not speak each other's language, but the kindness of these two people of the forest and their quiet interest in me brings a feeling of friendship and confidence to my heart.

We left Lotumbe on the mission steamer early this morning and steamed up the Mombayo River for three hours. We had a great day at the station with Herbert Smith and wife yesterday. Sixty-nine converts were baptized, and these new missionaries have been on the station only two years. To-day it had been planned to give me the first real itineration into the jungle. We left the steamer at the mouth of a creek and, loading our supplies and native carriers into the big dug-out canoe, we made our way swiftly up the creek, the paddles working rapidly to the rhythm of a quaint boat-song. Doctor Jaggard, Mr. Holder, Mr. Hobgood, and I comprised the party. After an hour's swift paddling, we came to a beach under some great trees at a Belgian trading-post, and disembarked. After distributing the loads to the carriers we were off into the jungle following the narrow native path.

It was almost like plunging into a cave, so dense and overhanging was the mass of trees and undergrowth. We traveled twelve miles at a good swinging pace, the carriers following with their loads. We passed through three large villages. Most of the inhabitants were off in their gardens or hunting in the forest, but we passed kindly greetings with the wide-eyed, wondering children and a few old men and women, who came out in the path and gazed at us. In the midst of the deep forest we found a mile of swamp, which we crossed on a series of poles and logs which had been felled by the natives. In one place we passed through a dense forest of palm trees on which elephants had been feeding the night before. We saw their huge tracks in the path, and our way was often obstructed by the palm trees they had pulled down to secure the tender palm cabbage from the top. Great armies of fierce driver ants crossed the path from time to time, and we had to step carefully not to disturb these ferocious little insects.

Finally, towards the close of the afternoon we reached the large village of Bompona, where we are staying to-night. We walked for half an hour down the street, or path, with the little palm-leaf huts on one side and the gardens of plantain and tako on the other. We exchanged greetings with many of the people and a few of the boys ran swiftly on ahead. Soon we heard the great (lakalo) wooden drum of the village and knew that our coming had been announced. When we reached the center of the town the old chief met us with both hands outstretched and a joy-

ful welcome in his face. Tall and dignified, he came swinging down the street, dressed in a loin cloth and an old Prince Albert coat. He was followed by many men, women, and children. The men and boys wore scant loin cloths, the women and little girls a string of beads about the waist, with a tiny bit of cloth in front and behind.

Three years ago Doctor Jaggard and his wife had been through the town and the old chief remembered the doctor well. He came up to him with many expressions of joy, calling him by his Lunkundo name, "Eluko," again and again. He conducted us to his large, new house, into which he had not yet moved, and gave us the freedom of the place. Here we have cooked our supper and put up our camp-beds for the night.

As night came on we put a sheet up between two banana trees, and the doctor prepared his little oil stereopticon for the preaching service. Shortly after dusk the chief had the lakalo sounded again and the audience soon gathered. The pictures were of the Parable of the Tares, and the clear-colored views were a source of great wonder to the people. After our Christian carriers had joined with us in two gospel hymns in Lunkundo, and a native evangelist who was present had led in prayer, the pictures were thrown on the screen and Doctor Jaggard began to preach. What an audience it was! About forty bright-faced, naked children at the front sitting on the ground, and back of them in the shadow a large company of men and women standing. All was as quiet as death save the occasional smothered exclamations of

wonder at the pictures and the deep roar of approval as the preacher punctuated his pointed sentences with "Lalako?" Do you understand? On and on sounded the clear utterances of the missionary as picture after picture shone out through the night, and back from the nearby forest came the echo of his voice. As the service closed and the unanimous "ongako" (amen) was uttered to the closing prayer, the people did not go, but stood silent, expectant, wondering there under the stars. We moved among them and shook their hands, and the missionary spoke kindly to them. Then, as we bade them good-night and they slipped away into the darkness to their huts, it seemed that the ignorance and superstition of ages was bearing down upon their bowed heads.

But hope has come to these poor people. Already there have been baptisms from the village, and a native evangelist is stationed among them. Slowly the light is dawning, and we believe that even the chief himself will soon be a Christian. He had been very kind to the evangelists.

My letter is finished, and the old chief still sits and watches me. His wife is behind him, her eyes glistening in the darkness. As I lay down my pen and rise, the old man rises, too. He extends his hand for the good-night greeting, "labeo," and then stands for a moment, his dark brow drawn as though in puzzled thought. Then, with a strange, new light in his eyes, he speaks "Yesu Masiya ale báloče mongo" (Jesus Christ is goodness itself), and he is gone into the night. STEPHEN J. COREY.

Yuan Shi Kais Attitude Toward Christianity.

At the time of his election as President of the Chinese Republic, the Christians of Peking decide that they would hold a celebration in honor of the event and invited him to attend. In response to their invitation he said: "Truly there are many difficulties to overcome and much to be done, and I exhort you as Christians to help in the great undertaking I have to face. One thing I have determined—that is, that there

shall be religious freedom throughout the land. I thank you for your prayers and interest at this time, and can only wish that the churches which you represent may be more prosperous than ever. I recognize the value of the work you are doing, educationally and religiously, and look to you as intelligent men to instruct the people as to their duty, and I will do what I can to give Christianity the place she should have in this land of China."

Usual Good Record.

The High Street Sunday-school, Akron, Ohio, William Spanton, superintendent, has already sent a Children's Day offering of \$500. In a recent letter he says: "The balance of \$100 on our Children's Day offering goes to you this week. There are some items in connection with the raising of this which may be interesting to you. The officers, the primary department, and twenty classes in the main school all met their apportionments. The primary department was apportioned \$30 and raised \$59.30. In this department they have adopted the plan of having the children

bring a missionary offering every Sunday and they had \$39 gathered together when Children's Day arrived. They are now gathering for the Home offering in the fall. The home department was apportioned \$30 and raised \$42.21. The Brotherhood Class gave \$123.25, and the Auditorium Class \$117.65.

"We have decided (the Sunday-school alone) to still support Miss Raw, even though she does change her field of operations when she marries this fall, and presume this will be satisfactory to yourselves. Some of the letters she writes us are classics."

Dr. Griffith John.

After fifty-six years of heroic service in the gospel in China, Dr. Griffith John has gone to his reward. Only twice during the fifty-six years of his missionary career did he visit the homeland. When he did come home he was repeatedly urged to stay. To a fellow-missionary he said: "It would be the easiest thing in the world for me to find among my own people a most comfortable home and a very useful sphere of labor, but to tell you candidly I would feel that I was descending from a much higher platform. Even the po-

sition of a Spurgeon is inferior to ours." Dr. John was pre-eminently a preacher and an evangelist. His opinion regarding the value of preaching was expressed in these words, "After thirty-eight years in the mission field and having tried various methods of work, I do not hesitate to say that here in Central China the method, *par excellence*, is the daily heralding of the gospel in the chapels and in the streets." He reached a great multitude by his pen. Hudson Taylor regarded his tracts as far and away the best-prepared and best-adapted Christian tracts in China.

The Fiery Cross.

In Scotland, before the day of post-offices and telegraph, when a chief wished to summon his clan for battle, he made a cross of wood, charred it in the fire, dipped it in goat's blood, and sent it out among his people by a trusty messenger. All that the messenger had to do was to show the cross, and to announce the place of meeting. A curse was pronounced upon any member of the clan who did not leave everything and repair at once, with all possible speed, to the place announced. Sir Walter Scott has described this custom in the stirring lines:

"When flits this cross from man to man,
Vich-Alpine's summons to his clan,
Burst be the ear that fails to heed,
Palsied the foot that shuns to speed;
May ravens tear the careless eyes,
Wolves make the coward heart their prize.
As sinks this blood-stream in the earth,
So may his life-blood drench his hearth;
As dies in hissing gore the spark,
Quench thou his light, destruction dark;
And be to him the grace denied
Bought by this sign all beside."

It was seldom that any clansman incurred this awful curse. The chief could depend upon the loyalty of his

clan. If every Christian would respond as promptly and as joyously to his Lord's command, his work would go forward as it has not gone since the great days of the apostles. As it is, not more than one-third of those who call themselves disciples of Jesus Christ pay much attention to his parting charge. Two-thirds stand aside and allow the one-third to make all the sacrifices, bear all the burdens, and do all the work, and they contribute nothing but their criticisms, and it is a question if they would contribute them if they were of any value.

This is the weak point in our church life and work to-day. The majority of those who claim to be followers of Christ are satisfied with saving themselves. They have confessed their faith in Jesus as Lord, they have repented of their sins and have been buried with their Lord in baptism, and they think nothing more can be reasonably required of them. But no man can save himself

alone; if he does not have the spirit of Christ, he is not his disciple, no matter by what name he is called. Whittier said,

"He findeth not who seeks his own,
That soul is lost that's saved alone."

What is most urgently needed now is the enlistment of the whole body of believers. It is time to beat the long roll of battle and call every soldier to take his place in the ranks. If that were done, the enemy would know that his day of power was over, and he would prepare to fold his tents like the Arab and silently steal away.

"If all the lamps that were lighted
Would steadily shine in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!
How all the dark places would lighten!
How the mists would curl up and away!
How the earth would laugh out in her
brightness
To hail the millennial day!"

Receipts During August.

The receipts during the month of August were quite encouraging. The churches made a gain of \$3,054, individual gifts a gain of \$4,971.25, miscellaneous receipts a gain of \$8,446, annuities \$350. The total receipts for the

month were \$46,035, a gain of \$14,728. There was also a gain of 64 contributing churches, and 66 personal gifts. The number of contributing Sunday-schools is exactly the same as in August last year.

Supplication.

OLA VIVIAN CRUTCHFIELD.

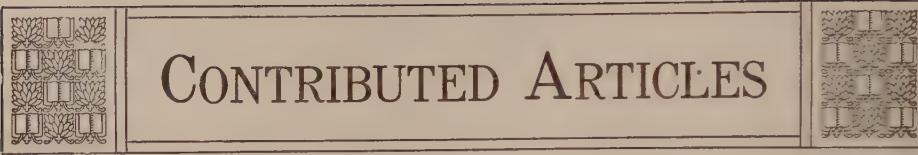
O God of light! to thee I lift eyes blinded
by my falling tears;
Shine on me till I may to other darkened
souls
That vision bright reveal through coming
years.

O God of love! to thee I lift my lonely
heart of love denied;
Fill it with love for thee and love for
those who grope
In grief and pain alone, without a hand
to guide.

O God of peace! speak peace unto my
troubled breast—thy sweet "Be still!"
And to some other storm-tossed one may
I impart
The peace I find in doing all thy perfect
will! —*Missionary Voice.*

O God of strength! to thee I lift my feeble
hands, all torn with strife;
Lord, may I lead some faltering one to
lean on me
Till we together find in thee eternal life!

O God of mercy! unto thee my sinful soul
makes bitter moan;
May I bring hope's sweet ray to some
despairing one,
Till we at last, redeemed, shall stand before
thy throne!



CONTRIBUTED ARTICLES

A Great Work For God.*

JOSEPH FRANKLIN

William Duncan was born at Beverly, Yorkshire, England, in April, 1832. Two circumstances of his youth had much to do with his marvelous career. One was a well-developed musical talent. The other was a great capacity for business. At twenty-four years of age he had an offer that promised him five thousand dollars a year, but which he turned down to be a missionary at six hundred dollars a year.

He was commissioned by the "Church Missionary Society" to work among the Indians of Northwest British Columbia. He sailed from England, December 23, 1856, on a British warship and landed in Victoria, Vancouver Island, the following June. His destination was Fort Simpson, six hundred miles farther north, but with the meager transportation facilities of that early day he was delayed in Victoria four months. But he was not idle.

Then there was a jargon that had been invented for trading with the Indians along the coast, called "Chinook." Mr. Duncan at once began to study this language and was able to use it for ordinary conversation before he left Victoria. At the same time he sought out the English Church and made himself useful to the rector, Edward Cridge, by teaching and leading the choir and by conducting an afternoon service in another place. Thus began a friendship which was later on very helpful to Mr. Duncan.

In October, 1857, he secured passage on a ship bound for Fort Simpson. This fort was a trading point of the old Hudson Bay Company and a meeting place of several tribes of Indians.

Here he had his first contact with the

Tsimshian Indians, and Mr. Duncan lost no time in getting to work. His policy with the Indians was like that of William Penn. His kindness and patience with them was unlimited.

He always held that the gospel message could not be brought to any people successfully except in their own language. He set himself to the task of learning the Tsimshian tongue, and this was no holiday task. It was an unwritten language. There were no teachers, no alphabet, no word book, no grammar. The only means of immediate communication was the imperfect Chinook, with no complete knowledge of that on either side.

Yet in spite of these and other difficulties, not herein noted, Mr. Duncan made a formal address to them in their own language when he had been among them only eight months!

There were at that time nine chiefs, each having a personal following. On that Sunday Mr. Duncan asked that each chief should assemble his people in his own house. They all readily complied. He started at ten o'clock in the morning and took these assemblies in turn. There were from fifty to a hundred and fifty in each. He was very deliberate and made sure that all understood him. Two or three times in the round he repeated his address word for word, and at one place he spoke it three times. There was also at each place a short prayer in English and another in the Tsimshian. He kept on without any noon recess or refreshment until he had completed his round at four o'clock P. M. He had delivered the address twelve times, and had spoken six hours and addressed nearly nine hundred people.

* The last article written by this man of God.

A month later, having with the same painstaking effort prepared a second formal address, he delivered it in the same manner.

Besides this formal public discoursing Mr. Duncan had been all along conducting a school, ministering instruction both to children and adults. And, of course, along with the "three R's" he included a great deal of moral and religious teaching, which undoubtedly helped to prepare them for the more formal proclamation.

The white men, in the conscienceless greed which underlies the liquor traffic, had brought intoxicating drink to the Indians, with the inevitable demoralization it works everywhere. Mr. Duncan, with his accustomed courage and zeal, set his face against this evil and used all his influence and authority to pledge the Indians not to drink. Later on, because he could not shield the Indians from this evil while in the vicinity of the fort, he selected a suitable site seventeen miles further south, founded the town of Metlakahtla, and persuaded all his converts to settle there. No intoxicating liquors were ever permitted to be sold in this place.

At the time of Mr. Duncan's formal delivery of his message his school had outgrown his facilities, and a new schoolhouse was planned. The Indians were delighted, and helped all they could in the way of labor and materials. In November, 1858, the school was opened in the new building with one hundred and forty children and fifty adults.

Mr. Duncan's plans from the first contemplated the betterment of the physical surroundings of his people. On his first trip out he carried with him an outfit of the simple tools of horticulture, carpentry, and blacksmithing. He proved himself capable of leading off in every department of labor. The influence of the white people at Fort Simpson had led the Indians to abandon the tepee for a rude imitation of the white man's house. Mr. Duncan adapted his work to them as he found them; but every new house and every extension of the cultivation of the soil was made a forward movement. In a quarter of a century

the town of Metlakahtla was in most respects very much like the towns of the United States. In 1908 all of the following affairs characterized the community:

Improved streets and sidewalks, with lighted streets; a public library of 2,077 volumes, as well-selected as the books in our Carnegie libraries; a fairly well appointed printing office; typewriters in many business houses; a sawmill and planing-mill run by water power; a salmon cannery capable of canning a million pounds of salmon annually. The tin cans and wooden cases are all made in the community. All this business is carried on by the Indians under the general supervision of Mr. Duncan.

Provision has also been made for the entertainment of the people. Mr. Duncan, as already indicated, was a great lover of music and a good musician. Music is the delight of the Indians, and their advance in this line is itself a wonderful work. Their music is of a high grade and always up to date. There is a pipe organ and a well-trained choir in the church, a brass (silver now) band of thirty pieces, a reed band, a string band, a zobo band for the girls, a well-organized and trained orchestra, forty-six organs and two pianos in Indian homes, and they are there for use. Nearly everybody old enough can play the organ.

Athletics, too, receive a good show of attention. There are baseball and football teams, and other athletic sports.

The municipal government has gradually advanced until the Indians have a large share in its affairs. They are an especially effective police force, and take part also in municipal counsels. For a while every dispute was brought to Mr. Duncan and decided by him. But as fast as they became capable the people were given a voice in the counsels and decisions. The judgments are based on the Sermon on the Mount and the Ten Commandments rather than the British statutes. They know the law of Christ, but they know very little of English or American laws. There has been judgment tempered with mercy, and order has been so well maintained that neither

government under which they have lived has ever interfered with their "home rule."

There is a page of sad history in this wonderful work. Mr. Duncan was sent out by the "Church Missionary Society." For twenty years he was loyal to it. He reported in full and regularly. In the earlier years, while he was laying the foundations and winning the confidence of the Indians, he was so far away that little attention was paid to him. Occasionally in response to his entreaties helpers were sent out. But they were mostly inefficient and dissatisfied, and soon dropped out. Only two or three ever stayed long enough to understand the spirit of the work and make themselves useful in it.

But finally the proportions of the work began to attract attention at headquarters. Then certain of the clergy concluded that it was time to organize this mission as an Episcopal church. A new Episcopal see was constituted, with Metlakahtla as the seat of the diocese. William Ridgley was made the first bishop. As soon as he arrived he began to be jealous of Mr. Duncan. "His lordship" could never be content with bare titular honors while the real head of the community was a mere layman. The bishop was a radical High Churchman and insisted on a full ritualistic display. Mr. Duncan was opposed to this on the score that the effect would be bad with the Indians, and also there is reason to believe that he did not approve the ritual himself. This originated a contest between the two men which raged for ten years.

The tyranny of the bishop became unbearable, and it was decided to remove the people beyond his jurisdiction. A suitable site was found about seventy miles further north and across the boundary between Canada and Alaska, where they could be under the United States Government. There were 948 Indians in Metlakahtla at this time; 823 adhered to Mr. Duncan and removed with him to the "New Metlakahtla." All connection with the "Church Missionary Society" was dissolved, and the new colony has ever since been an independ-

ent mission under the sole control of Mr. Duncan.

The experience and training of the people were such that everything in the new location was an improvement over the old. A very large part of what has been described above was developed after the removal.

Before taking this final step Mr. Duncan went to Washington City to learn what promise of liberty and protection could be secured in Alaska. He was kindly received by Mr. Cleveland and members of his cabinet, and was assured that the colony would be protected. An act of Congress in 1891 set apart the Annette Islands as a reservation for them.

While Mr. Duncan was in the East on this mission he was very fraternally received by Phillips Brooks and Henry Ward Beecher. These two well-known preachers opened their great churches in welcome to him, thus proving that the break with the clerical authorities at Metlakahtla did not break their fellowship with him.

Under the Episcopal régime Mr. Duncan always acted in the capacity of a "lay preacher." He always refused to take clerical orders. He never administered baptism or the Lord's Supper. But when the Indian converts voted so unanimously to reject Bishop Ridgley as a teacher and guide, and that they would recognize only Mr. Duncan as such, he thereafter accepted it as the call of God and took the full responsibility. In the new colony the church was the "Christian Church of Metlakahtla." The people were always spoken of as simply "Christians." Any one might preach there who came with the gospel message only, and leaving out everything denominational. Mr. Duncan's missionary scheme is just to fill the mind and heart full of the simple gospel faith, and then to fill the life equally full of Christian activities.

The sacredness of the marriage relation was fully recognized and so impressed upon the Metlakahtlans that divorce among them is unknown. Mr. Duncan himself never married.

Christian Union In the Orient.

A. C. GRAY.

In 1907, one hundred years after Robert Morrison landed in China, the Centenary Missionary Conference was held at Shanghai. There were representatives at this great Conference from all the Protestant religious bodies working in China. Doctor Morrison was asked sneeringly by the ship-owner of the vessel in which he sailed if he expected to make an impression on the idolatry of the great Chinese Empire. "No, sir," he replied, "I expect God will." In a like spirit the Centenary Conference said that in planting the Church of Christ on Chinese soil, it was their desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the word of the living God, and led by his guiding spirit. The same spirit was manifested in Japan at a conference of Protestant missionaries in 1900, in the following resolution: "This conference of missionaries, assembled in the city of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed." The same splendid movement to unite all Christian forces is going on in India, Korea, and the Philippines. Much has been accomplished in South India. The missionaries are confronted with the terrible degradation of heathendom. They feel that they must present an undivided front in the face of tremendous odds if they are true to God's purpose. They have advanced far beyond Christians in the homeland whose interest in Christian union is largely theoretical. There is little danger from sectarianism in the non-Christian lands. Many of the names of religious bodies, which have been shibboleths in the homeland, have been given up in the foreign field and fortunately are well nigh untranslatable into Oriental tongues. A station is not known as Anglican, Presbyterian, Bap-

tist, Methodist, but simply as a Christian Mission, or "The Mission."

Men of large vision are coming to believe that the world can not be evangelized unless the followers of Jesus become *one* in the sense that the Father and the Son are one. The difficulties are too great and the tasks are too stupendous for a divided Church. Christian Union—a corporate organic union—is to be earnestly worked for for the following reasons:

1. To prevent friction and waste in Christian work, "for all friction is disloyalty to Christ, and all waste is disloyalty to the world."

2. No one religious body can, single-handed, evangelize the world. It is as true to-day as it was in Jesus' time that the harvest indeed is plenteous, but the laborers are few.

3. If one religious body could succeed, in the course of the centuries, in spreading itself throughout the world, the urgency of the King's business is too great to wait upon such slow progress, as millions are dying without knowledge of the Christ.

4. It is the will of Christ that all who believe in him may be one, that the world may believe in his mission and accept him.

The rising spirit of nationalism in Oriental countries is a most urgent clarion call to greater things for Christ. The time was when men said, "Better fifty years of Europe, than a cycle of Cathay;" to-day men feel that the onward march of progress in Cathay is infinitely speedier than in Europe. Now is the time to strike. One year of mission work in China to-day will mean more than a decade's later. In foreign fields there is much discussion as to the basis of union; at home we have hardly advanced sufficiently to take up this question. What is needed in the homeland is not so much discussion of the Scriptural basis of union, but a deeper appreciation of the spirit of Christ, for "If our Christianity have not the spirit of Christ, it is none of his." Men are not called upon to do violence

to their conscience. Nothing can be gained in the spiritual life by compromising matters which are vital. But with fallible men it is possible for convictions to be wrong. All must be tested by the Christ. Christians should learn with the Apostle Peter to "honor all men." The failure of the Pharisee was that, in his self-centered life, he failed entirely to get the point of view of other men. Religious bodies, as well as individual Christians, must learn to respect each other, must exercise that constant kindness and charity to each other which Jesus manifested to all men. They must learn to co-operate and pray together. In this mighty movement for

Christian union, shall the Orient teach the Occident and lead the way? Christians who feel keenly their limitations and their difficulties are wont to take their burdens to the Heavenly Father in prayer. The Week of Prayer, observed throughout the world, was conceived by a small band of missionaries in northern India. "Neither for these only do I pray, but for them also that believe on Me through their word, that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

Eureka, Illinois.

A Visit To the Bolingo River, Or the Thrilling Experience in Africa.

EDITH L. ELDRED.

Mr. Eldred made a trip to the Bolingo River last October and placed teachers there for the first time. When the evangelists returned from there this last March, they reported some people



MR. AND MRS. R. R. ELDRED.



ready for baptism, but they were afraid to come down on the "big river," for they said, "It is death, itself," so in spite of the heavy press of work here on the station, we decided to go up there for a few days. As I was prevented, by a severe attack of hematuric fever, from going with Mr. Eldred when he made an itinerating trip to the back country last August, I decided to go with him this time.

We left Longa on Monday, April 22d, at one P. M., with a crew of twelve men in the steel boat and three

others in a canoe. Out here, when one goes away from home, they have to take not only the clothes they will need while gone, but also blankets, bedding, mosquito nets, provisions, cooking utensils, etc.; it is possible to buy a little fresh food such as chickens, eggs, plantains, and sweet manioc.

We had hoped to reach the State Post of Ingende by four o'clock and, after a call, go on to the village of Mpana and spend the night, but on the way we were delayed by snags and sandbars and did not reach there until about five o'clock, so Mr. and Mrs. Collignon, State officer and wife, said we must stay with them over night. They are Belgian Catholics, but are very kindly disposed to the Protestants, so they treated us royally. We spent a very pleasant evening with them and enjoyed a splendid five-course dinner.

A FISHING CAMP.

Next morning the corporal sounded the reveille at 4:15, so after a hasty five o'clock breakfast we were on our way again. We reached the mouth of the Bolingo River at noon and stopped at a fishing-camp to cook dinner. All afternoon we went on and on, occasionally stopping to cut a tree or obstruct-

ing limb out of the way. We reached another fishing-camp just before dark, so decided to spend the night there. I wish I could describe these camps to you so you could realize what they look like. In low water people go from the towns and build temporary shelters to live in while they are fishing; in high water these places are under water. This camp had just one shed about thirty feet long; the roof was made of thatch and sloped only one way, the direction in which the rains came. The sides were open; it was only a roof to keep the rains off. There were five beds built, about fifteen inches above the ground, of poles as large as my wrist, and each bed was ten or twelve poles wide. Mr. Eldred spread his blankets on one of these, while I slept on one of the Collignons' traveling beds that they insisted on our taking. We put up our mosquito nets, so were free

a very poisonous snake high up on the limb of a tree, so they cut a stick for a bow, and getting some string and an arrow from Mr. Eldred, they shot the snake. When it fell to the ground, wounded, they quickly dispatched it with a knife and soon they had a fire built and the snake on to cook. The men had a feast and seemed to enjoy it very much.

DRESS TORN.

Finally we reached a place where there were so many large fallen trees that would take hours to cut that we decided to leave the boat and canoe and go the rest of the way overland. So, going back a short distance to a supposedly unoccupied fishing-camp, we cooked and ate our dinner, but before we were through we found that the camp was inhabited by myriads of hungry fleas. Nevertheless, we finished



from the mosquitos, but our men did not get much sleep because of them. An owl kept saying, "Who, who, who are you?" but as no one told him who we were, I suppose he is still wondering.

EATING A SNAKE.

Wednesday morning we again had an early breakfast and started on our way. The Bolingo River is very wide at the mouth, but gets narrower as one goes farther up. There are many fallen trees and snags in the river obstructing the way, so we spent about four hours of the forenoon cutting trees and limbs. At one place Mr. Eldred and his men were in the water, waist-deep, for over two hours, cutting trees, some of them under water, to make a passage for our boat. While we were stopped, my cook and another boy spied

our dinner and made hasty preparations for departure. We found that we had not men enough to carry all of our goods and myself, so, taking what things we would need for twenty-four hours, we left two men to stay until we could send others back to bring our cases, one of provisions and one of barter goods. It was about 3.30 P. M. when we started from the camp, but we hoped to reach the village of Bangala by dark. The path was a very narrow, winding one through the forest, over fallen trees and swamps. After we had gone a short distance, some people from a fishing-camp heard us, and when they learned that it was Is'ea Mpela (Mr. Eldred) and his wife, they came running to see us. Two of these men insisted on carrying me for some distance and, as no white woman had ever been in that part of the country before, I was a great

curiosity. One man said, "Mamma, why do you travel at night, why do n't you stay at the fishing-camp to-night and go in the morning?" It is the native way to get out and on the way at the first streak of daylight when going on a journey. Our men had been very anxious to leave the river and go overland farther down river, but when they had to carry me in a hammock, they decided that travel by river was preferable. The path was so bad that the hammock was continually catching on trees and limbs and once my dress got caught and badly torn; once while crossing a swamp which took an hour, one man slipped and dropped the hammock; this sat me in six inches of water.

RAIN TRICKLED INTO NOSTRILS.

Soon we saw that a heavy rain was coming on, but it was impossible to hurry over such a winding trail. In the forest night comes on very suddenly, especially if the sun is hidden by dark rain clouds, so we soon found ourselves in the darkness. When Mr. Eldred made an attempt to light the lantern, he found that it had been dropped by the one carrying it and part of the burner lost, so there we were in the forest, in the darkness and drenching rain. There was nothing to do but to go on, so sending a man ahead to find the path and tell my hammock-carriers where the fallen trees and other obstructions were, we pushed on. I had my rain-coat, but soon I was drenched as the hammock caught the water on both sides, so I was lying in a pool of water. I managed to keep my head dry, but the rain poured in my face and trickled into my nostrils and down my neck. Mr. Eldred had given his coat to one of the men to carry and when the rain came on he found that some of the men were not able to keep up, so he had to go on in his shirt sleeves. It seemed that we never would reach the village at the snail's pace we had to travel, but finally we came to some gardens and knew that soon we would be through the jungle. It was about eight o'clock when we came into the village of Bangala and our men called

out to the people that the white man and his wife were coming, so men came running to carry my hammock. By the time we reached the chief's house a great crowd was around us, for such a visit is very unusual, as a white man is seldom seen in that part of the country and never before a white woman. We were given a small house to sleep in; it was just a thatch-roof with very low eaves and open ends and sides. We were dripping wet and very cold, but there was no place where we could go to change our clothes, so after eating a cold supper we talked awhile to the people. The house was packed, and people were standing around wherever



they could get a little space. Finally, we told the people that they must go, for we were very tired and wanted to go to bed. We spread our blankets on the native bamboo bed and tied our mosquito net up—but even then we just had to drive the people away. After putting out the light (burning gum copal) we got under the net and undressed, thankful to be under a roof once again. The people told us next day that there were many elephants in the forest we had come through, but we could not have seen them even if they had been in the path. They destroy the gardens so the people build fires at night and throw firebrands at the elephants to drive them away.

ASKED QUESTIONS.

Next morning, at the first streak of dawn, the entire village, also the people of Bokema, a village not far away, gathered to see us. The crowd was so thick that we could hardly get space to cook our breakfast or make our toilet. They were much surprised at the way we washed our faces, hands, and teeth, in fact everything we did was surprising to them. The people there wear only a small piece of cloth and rub their bodies with palm oil and ngle (camwood powder), dress their hair once in two or three months; so our ways were surprising to them. Some of the women asked me why I did n't tatoo my face and body and rub with ngle, as they did, instead of washing with soap and water. This gave an opportunity to ask why they were not satisfied with the way God made their bodies and why they destroy them in the way they do.

About 8:30 we were ready to start for Bongilo wa lolo (East Bongilo). We sent four men back to the fishing-camp to bring the goods we had been obliged to leave the day before, so we hired four men of this village, Bangala, as carriers. We were escorted by a large crowd, many of them from the next village of Bokema, who had come over to see us. At the edge of the village we met the three evangelists from Bongilo w'angela (West Bongilo) who had come to greet us and help us. The news of our arrival the night before had been sent by wireless (signals on native drums) to all of the towns for many miles, so the evangelists had known that we were there very soon after our arrival. Here the path is cleared, about ten feet wide, so we did not have the difficulties to encounter that we had the day before. We had to cross one swamp on fallen trees and poles, some places high above the ground, and I almost held my breath for fear that one of the men would make a mis-step and I would get a bad fall. I breathed easier when at last we were on solid ground again.

EVANGELISTS PLEASED.

We reached the village of Bongilo wa lolo after about two hours' march. Here are stationed Evangelists Bola and



EVANGELIST LOKOSA.

Lokosa and their wives, and they were very glad indeed to see us. Here, as at Bangala, we were given a small house with low eaves and open ends and sides. We soon found that like the fishing-camp, where we ate dinner the day before, this house had other inhabitants, and for several days we looked like we had been having the measles. However, by moving our bed to the other side and having the house thoroughly swept, we were not bothered so much. We spent the day and night here and, next morning, Friday, went on to Bongilo w'angela, the village we had hoped to reach on Wednesday by boat. We had intended to return home on Saturday, but being two days late reaching our destination, we decided to send two men back to Longa, to tell them that we would not be home until the following Tuesday. As no white woman and but few white men had ever been seen here, you can imagine that people gathered to see us and to discuss our ways of dress and everything we did. One of our men said to a native of the village, "Have n't you anything to do but to stand and look at the white man?" He replied, "The white man does not come to see us very often and I am going to look at him all I want to." Our men were very anxious to go down river, by canoe, to where we had left the boat, so as one of the Longa canoes (brought by the evangelists) was in the Bolingo River near here, Mr. Eldred sent six men on Saturday, with ax and knives, to cut trees and limbs out of the river. They were told to go as far down as possible, but could only get about half way to the boat. Friday night Mr. Eldred gave a stereopticon lecture here to a good

crowd, and on Saturday night at Bongilo.

DISCUSSING BAPTISM.

Sunday morning our hearts were made glad when seven confessed Christ and were buried with him in baptism, the firstfruits of the work in the Bolingo towns. The Catholics here, as they do everywhere, frighten the people by telling them that when the Englisha (Protestants) baptize people, they put them in the water under a canoe and leave them for two days, but they added another lie this time and said that their necks would first be cut with a knife. So you see, it took some courage for the first ones to step out and be baptized, not knowing just what it might mean. The mother of one of the boys did not go down to the river to witness the baptisms (the Bolingo River, about half an hour's walk away), but stayed in Bongilo w'angela (West Bongilo) and wailed and cursed, thinking that her boy was being murdered, but when he returned alive and well, she was very happy. Some of the men who witnessed the baptism were discussing it afterwards and they said, "They lied" (meaning the Catholics), and turning to our men, asked, "Were you all baptized that way?" and one of them replied, "Yes, and we are not dead yet." Sunday evening Mr. Eldred and part of the men went to Bongilo wa lolo (East Bongilo) and held a service, followed by the celebration of the Lord's Supper. Then he gave a stereopticon lecture to a large crowd. We held a service in West Bongilo, also.

PERILOUS EXPERIENCE.

Monday morning we packed up, and taking the Longa canoe and hiring two others, we started down river. Many places the way was obstructed by fallen trees, and often Mr. Eldred and the men had to get out into the water, waist-deep, and pull the canoe over a tree; sometimes we had to crawl over a log, one by one, and drop down into the canoe as it went under; once we had to crawl over one tree and drop into the canoe between it and another big tree. Once, while stopping to pull the canoe over a log, we heard the roar of a water-

fall and some distance down found that the natives had built a very strong fence across the river and lined it on the up-river side with matting and leaves, making a real dam with but a small opening for canoes to pass through. The openings in these fences are left for two reasons: one is that canoes may pass through, and the other is that they may catch fish in their traps. Here the men were afraid to go through in the canoe, as there was a considerable fall and danger of the canoe being overturned, so they looked to Mr. Eldred with the question, "What shall we do?" There was no other way, we must go through. Mr. Eldred cut the opening in the dam some larger, then as the native steersman was afraid to make the shoot, Mr. Eldred landed those of our crew who were afraid, and taking the long-steering paddle himself, he brought the canoe into the current, now somewhat increased because of the enlarged opening in the dam. It was a moment of tension, one mis-stroke of his paddle meant a capsized canoe, loss of goods, and perhaps some of us drowned; but his aim was straight and sure, for the nose of the canoe struck the center of the four-foot opening and we shot through into the swirling, roaring waters below. We then picked up the men who had landed above the dam and started on down the river. About a fourth of a mile below this, the river, which at this point was deep and but about sixty feet wide, made a sharp turn. The current was strong and there was a snag in the way. Mr. Eldred, who was still steering, sent the canoe around the snag and we were about to feel easy again when, bump! the back part of the canoe struck heavily against a hidden snag; the canoe dipped several inches of water, but fortunately righted itself again. I was soaked, but like the others, grabbed one of our cooking pots and began bailing water. I was sitting well forward in the canoe. Mr. Eldred and two of the men were thrown into the river, which was some ten or twelve feet deep. Rising to the surface, he looked for me, and seeing me still sitting safe in the canoe, he swam after his helmet and, taking it in his teeth, soon reached the canoe.

HORNET'S NEST.

During the day we passed many hornet's nests as large and often larger than a half bushel-basket; these usually hang from a limb out over the river. Once we came to a very large one and the men were sure that we would have trouble getting around it, so I



THE HORNET AND HIS NEST.

and part of the crew landed, and going around through the jungle, joined the canoe below. Mr. Eldred remained in the canoe, for in case of trouble, the natives, who are as afraid as death of the hornets, would desert the canoe and all of its cargo. They were obliged to pass within a few feet (about eight) of a nest larger than a bushel-basket, and hundreds of hornets were crawling on the outside of the nest, but by crouching low in the canoe they got past safely. After overcoming many obstacles, we reached the place where we had left the boat; it was then about four P. M. While the men were getting our goods transferred from the canoes into the boat, I slipped off into the forest and changed my wet clothes for some dry ones. We did not stop to cook any dinner, but ate some crackers and dried fruit while on the way. Just at dusk we reached the fishing-camp where we had slept the Tuesday night on our way up, so we decided to stay there again. We soon found that this place was now inhabited by driver ants. We built a fire and tried to drive them out, but by the time we could get a little supper cooked and eaten, we were glad to climb up on one of the pole-beds and let them alone. We could not put up a mosquito net, for the ants would climb up that and drive us out by their stings, so we built a fire on each side of our bed, to keep them away. A heavy rain began, which lasted until about dawn. I need not tell you that we did not get much sleep that night with the rain, ants and mosquitos to bother. Some of the men would sleep awhile, then waken up and scatter fire under their beds to drive

the ants away, but some of them slept peacefully on in spite of the fact that four were stacked up on one very small bed. We were very glad, indeed, to see the first streaks of dawn in the east. We soon had some breakfast ready and took our departure. Here the river is wider and not obstructed so much by fallen trees, though occasionally we had some trouble and the men had to get out into the water and pull the boat over a tree.

COMFORTS OF CIVILIZATION.

We reached the mouth of the Bolingo River at ten o'clock, and at one P. M. we were at the State Post of Ingende, where we stopped for a short call. Madame Collignon gave us a loaf of bread and a ham of antelope. We reached Longa at 2.30 P. M. We had enjoyed the trip in spite of the difficulties by the way, but it was good to be home, where we could enjoy some of the comforts of civilization.

As you know, there are no hotels or anything of the kind in this part of the world, and when one goes itinerating, must live in a native house.

After six months' work and two visits of the white man, seven baptisms may seem to be a small harvest, but there are many others thinking seriously of leaving off the old life with its vices and sins, and they told us that when we came again there would be many people ready for baptism. There are many children and young people there who may become followers of the Christ, but for many, many of them, the gospel has come too late. As we looked into their hopeless faces, we thought how Christ had died for them, too, but no one has ever told them before, and now it is too late. These people are just a few of Africa's millions who are waiting for the "Good News." There are many places yet to be reached if we only had the men and means with which to do the work.

HOW LONG HAS THE GOOD NEWS BEEN KNOWN?

One of the questions we are asked by the natives is this, "How long has the 'Good News' been known in the white man's country?" and when we tell them

how many hundreds of years, they ask, "Why then did your fathers let our fathers die?" We can not be held responsible for their not having received the gospel centuries ago, but we are responsible for the spreading of the gospel in our generation. You at home are just as much responsible as we are on

the field, and your part is just as important as ours.

"Tell it again, tell it again,
Earth's glad story repeat o'er and o'er
Till no one can say of the children of men,
 Nobody ever has told me before."

Longa, Congo, Africa.

Japan's Attitude Towards Christianity.

The extreme and almost startling significance of Japan's change of front will be best appreciated when we remember her attitude towards Christianity in all her cities and towns and villages for more than 250 years; and that the decree sanctioning and enforcing this attitude, though latterly in abeyance for a while, was not withdrawn and cancelled till 1879. Every year, in every place, the emblem of the cross was trampled upon, the religion was execrated, and death or banishment were denounced on all who dared to profess the faith.

But now when members of the Japanese Government, alarmed at the disastrous effect of education without religion, summon representatives of the religions of the land, Buddhism and Shintoism, to consult as to the salvation of the empire by religious teaching and influence, Christian representatives are summoned also, and their advice and strong help requested. This, observe, was no mere clause added to a treaty of cold, indifferent toleration forced by defeat in war, as with China sixty years

ago, but it stands as a cordial recognition of a religion not allowable merely, but regarded as a strong power for good. However impossible the suggestion may have been as to possible suppression or detention for a time of the distinctive tenets of Christianity in this common effort for the common good, the double significance remains. First, the public avowal by the government of this newborn foremost nation in the Far East that education and reform and advance in the arts of war and peace can not establish and benefit the true life of the nation without religion; and, secondly, that in this strong and beneficent religious influence, so urgently required, Christianity holds at least a distinguished place. It is a warning, weighty in its reproof, to those who propose to offer to the Chinese and other Eastern nations the best of our Western learning and methods of education, *without putting religion*—and that the *Christian religion*—and the *chief classic of the world*, the *Bible*, in the forefront and not in the alleys of the curriculum.—*Church Missionary Review*.

The World With the Doors Off.*

H. L. LAFLAMME.

These new world conditions are illustrated by the following colossal changes that have taken place in the countries indicated with the populations influenced thereby: Russia, population 166 millions, received at Easter time of 1905 civil and religious liberty; China, 439 millions of people, declared a republic on January 1, 1912, with a constitution

providing irrevocably for religious liberty; Japan, population 50 millions, by her victory over Russia in 1905, demonstrated to the world her possession of those free institutions that have made her easily the leading nation of the Far East; Korea, 16 millions of people, on August 29, 1910, became a constituent part of the Japanese Empire, thus entering into possession of those institutions that are the secret of Japan's greatness. The American occupation

*From an address before the International Missionary Union.

of the Philippines in 1898 injected into the Malaysian group, with a population of 43 millions of people, what we are pleased to term the element of civic and religious liberty in the American institutions then and therein set up. This has started a mighty revolution in the thought and life of all these peoples. In November of 1909 the 315 millions of people in India were mightily influenced by the extension through the India Act of a representative form of government to the British possessions. At Christmas time of 1906 there fell from the hand of the dying Shah Mohammed Ali a constitutional form of government with religious liberty for the 9 millions of people in Persia, and—wonder of wonders!—on July 24, 1908, the 33 millions of people in the Ottoman Empire received a constitutional form of government from the absolute despot, the Sultan Abdul Aziz.

In this brief survey of 1,061 millions of the people of the world are included peoples who have passed through changes that are cataclysmic. This great world revolution is due to the impact upon these peoples for the first time in their history, and for the first time in its purity and power, of the Gospel of the Christ of God.

The plastic condition, the ever-changing activity which this new world presents, confronts the Church of Christ with a new and critical task. This task is twofold: on the side of the non-Christian world it possesses five features:

First is the religious or spiritual nature of the task; fully 750 millions of these people have never even yet heard the name of Christ.

Second, the intellectual nature of the task is represented by the fact that 800 millions of the people of the world at the present moment are unable to read and write.

Third, the moral character of the task is illustrated by the statement of one of the leading statesmen of the day, supported by one of the greatest living naval authorities, both familiar with missionary conditions in the East, that a mission station planted in the Far East is a more potent factor in preserving

the peace of the world than a fleet of battleships possibly could be.

The fourth feature of the task is physical.

And finally—fifth—the task is social, having to do with the entire reconstruction of the social conditions and customs of the peoples of non-Christian lands.

On the side of the Church in the homeland the task also possesses five features. The chief foes of missions in the home church are ignorance, indifference, disunion, prayerlessness, and selfishness. In the last ten years great advances in missionary education have taken place. One million volumes of text-books have been sold in the last ten years by the Missionary Education Movement, 350,000 of them in the last two years. Almost as many have been distributed by the Women's Missionary Education Movement. Some 30,000 students in the higher institutions of learning each year engage for a term of eight weeks in a systematic and scientific study of missions, and the Laymen's Missionary Movement is now undertaking an aggressive missionary education campaign amongst the men of the churches; a campaign of agitation which alone will overcome the indifference, the indolence, and the apathy of the church, must be waged through the monthly missionary meeting, a monthly missionary presentation from the pulpit, and a constant campaign of missionary activity through meetings and platform addresses. The union of the churches will be accomplished only in so far as the churches unite on the church's great program of world-wide evangelization. The utilization of intercession in her missionary work is the great problem of the church. Could the entire church membership be enlisted in prayer, at least 3,600 intercessory supporters would stand back of each missionary in the field.

The new task demands a new order of life. That new order of life will be characterized by the new spirit of surrender to God, a new sense of service and a new conception of stewardship. That spirit of surrender is dedicating the sons and the daughters of the church to the church's greatest task.

Cagayan Semi-Annual Convention.

W. H. HANNA.

By resolution of the previous convention of the churches, Doctor Pickett, of Laoag, was the missionary designated to



attend the convention of the Churches of Christ, of Cagayan Valley, June 25th and 26th. Not being able to secure a medical missionary for all the time, the people wished one for a couple of weeks, at least. It

happened that the work on the Sallie Long Read Memorial Hospital was to be begun about the time of the convention. Doctor Pickett felt that he ought to supervise the first work, so it fell to my lot to be the missionary delegate at Claveria.

Leaving Vigan at three o'clock in the morning, I drove thirty-three kilometers to Salomagui to catch the boat for Aparri. Our only notice had been that the steamer would arrive at daylight. It arrived at eight o'clock and, because

of the discharge of a large amount of cargo, it did not leave until midnight. I devoted the period of waiting to talking with the people and singing college and religious songs with some young men bound for the high school and university in Manila. My life, until I left the vessel, having embarked late in the afternoon, is summed up in the word "sea-sick." The Filipinos were astonished that I could go from Saturday evening until Monday morning without eating or drinking.

Several faithful brethren were on hand to greet me on arrival. The day was spent in making up the party of delegates. Several women had planned to go, but when they saw the small craft that had been kindly sent by the church in Claveria to convey the delegates, they were frightened out. Even some men found excuses for not going. We were only nine delegates who boarded the single log that had been hewn into a boat, the sides of which had been carried upward six inches above the true log by the nailing of a fringe of palm leaves



Home of Aparri Evangelist, and Meeting-place.

all round about. The motive power was two small sails, two oars, and two poles. The boat's crew consisted of three men, and there was a sister aboard also, who had come to Aparri to make some purchases.

We set forth about five o'clock in the afternoon and a favorable wind carried us along at a clipping rate. We kept rather close to the shore. I laid down in the first-class cabin because it did n't admit of my sitting erect. I slept during the night, except when I was awakened by an attack of sea-sickness or by stray waves slapping over the boat, which they several times did, soosing me and my plank bed. I suppose that we were not in any particular danger until the next morning when the wind was so high as to forbid the spreading of sail. Our good errand made us believe that God would bring us safe to land. Hard rowing and good steering brought us off the Claveria inlet. The tiller was given into the hands of an old man, with instructions as to what he should do and where he should look. He became so interested in the waves that were tumbling behind him that he made us miss the channel by about forty feet and we were beached head-on. Wave after wave began to beat upon the stern and soon as possible we made for the land with hands and arms filled with baggage. It was not long until the water was dotted with floating shoes, hats, biscuits, boards, and what not. By diligent work, we unloaded a small cargo of matches, oil, lead pencils, cloth, and other sundries, but all was badly soaked. We next turned our attention to saving the boat. Several men came to our aid and, after several hours' effort, we were able to swing the boat into the narrow channel where it ought first to have gone. It was a sorry sight after its conflict with the waves and hands of men.

Such a shipwreck I would choose for my next. Though others had their baggage soaked, mine was rescued dry. My shoes came safely to land, but several delegates lost both shoes or one (we were traveling in bare- or stocking-feet). The Lydia of the party suffered losses on her goods, one of the evangel-

ists lost six pesos, but I did not even lose my temper. In fact, I had the best sea-bath I have had for years as I aided the men in getting the boat into safety.

The convention was preceded by two days of Bible-study. Between twenty and thirty attended the classes in the study of Prayer, the Life of Paul, and the Church. At night the chapel was crowded to hear the sermons and see the stereopticon pictures on the Life of our Lord and Ten Nights in a Bar-room. Fifteen persons took the examinations, and several did well. One young man was found who wants to be a preacher, and arrangements were made for his entrance into the Bible College of Vigan.

The convention was able to assemble on June 28th and 29th. The three evangelists who are supported in the Cagayan presented reports that showed industry, energy, and a measure of success. Under their ministry, forty persons have been baptized since January. Six volunteer preachers spoke of the fields in which they preach, as the way is opened. Delegates from six churches presented full reports to the convention. Two churches had no delegates present. At each of two places a lot has been donated for a chapel-site and much of the lumber for the building has been given also. The last convention reported \$8.65 in the treasury, and through the offerings of the churches and delegates the amount was brought up to \$21.98. This is to be equally divided between evangelization and the erection of church houses. Several brethren made good addresses on such practical themes as "Sin," "Liberality," and "Questionable Habits."

On the second morning of the convention I was called upon to baptize nine believers into the Lord. On the Lord's day, before the Bible-school hour, I baptized three more converts, and at the noon hour Evangelist Ruperto Hilario baptized a man who had made confession at the morning service. The church in Claveria numbers over one hundred and ninety members, but they are widely scattered in four different centers. The Lord has put it into their hearts to try to carry on their own meetings for two months so that the evan-

gelist who has been serving them may be free to spend that time in an adjoining town. They are also going to secure weekly and monthly pledges with a view to supporting their own minister.

Though the church at Claveria was willing to send the delegates back over the sea-route, all elected to go by land as far as it was possible. This gave us the opportunity to visit two towns on the way in which we preached the gospel and visited the sick. Among the latter was a priest of the Independent Church. He seemed to receive gratefully our

visit, counsel, and prayers. On the night before our arrival back in Aparri, we concluded our stereopticon lecture at midnight, laid down to rest on the floor until half-past three, when we arose to take vehicles for the ferry to Aparri. After an hour of waiting and hustling our coachmen, we set forth and arrived at the ferry a couple of hours before its departure, which was determined by the number of passengers and cargo on hand. It was good to reach Aparri again.

Vigan, Ilocos Sur, Philippines.

On the March.

G. E. MILLER.

To sit in the hospital or school and wait for the people to come, is like repelling the devil's attacks; but going

out on tour is carrying the war into the enemy's own country. In this paper I wish to describe a month of campaigning for Christ—a month of traveling, preaching, healing, and teaching.

The Riochs went out the first week in January. I followed

a week later, having had a holiday visit of three or four days. I returned from this visit with a new dog and renewed courage; so felt equal to the work ahead.

The first three towns visited had been touched by me the year before. I joined the Riochs in their second camp, at a place called Khunda. Here I met acquaintances I had made the year before—especially a young school-teacher, wise in the things of this world, but not very wise in those of the next; and the household of a woman whom we had cured of severe illness the year before. A number of sick were treated there, and Mrs. Rioch and I visited a couple of homes. A magic-lantern lecture on the life of Christ was given to an audience of over two hundred people, and a Sunday morning service was held for the schoolboys.

From there we went to our old friend Jaganath's village. He is a master, or



ruler. He has a number of villages under his supervision. Last year when I camped near his place he was very kind to us, and came over a couple of times for conversation. This year a terrific storm came up and large hailstones fell, a rare thing for the plains. The rain came down in floods, and our evangelists were having a rather trying time of it; but the master kindly took them to his house and gave them shelter. He came over a couple of times to visit us. He had been to the Allahabad Exposition, and with great relish and gusto told us of his experiences there.

The hardships of the trip brought on fever and he was having repeated attacks; so in return for his kindness we were able to give him health and happiness again. One night we gave our usual magic-lantern lecture to a good audience. During our stay we showed the pictures in two or three villages. This work was in Mr. Rioch's hands, and he made good use of it. I usually went along and blew the bugle-call on my cornet, thus calling the people together. I would then play a selection or two while the lantern was being got in readiness; then we sang a song or two, throwing the words on the screen so the people could see.

I am sorry to say that the master had two wives, but he does not consider this a sin, for it is a rule of the country. One day these two wives of the takur came over and had quite a long visit with Mrs. Rioch. They were much in-

terested in the children, and of course wanted to know if marriage arrangements had been made for the little girl!

Near the master's town is the village of Piperkuti, where Bikram's relatives live. It will be remembered that Bikram is an excompounder of our dispensary. He is now in Bible College in Jubbulpore. When I went on tour the year before, Bikram was with me, and enjoyed the visit with his people. This year they were very glad to see us. We always, so far as possible, visit the relatives of our native Christians, as we hope to win at least part of them for the church.

Our next move was to Pandaria, the capital of the native State of that name. This was new territory to all of us. We had now almost reached the foot of the hills—I might say mountains—towards which we had set our tent-door at each camp. These mountains were covered with forest, and leopards, panthers, bears, deer, etc., abounded. The people were friendlier than we had expected to find them. A goodly number came for medicine, and we had over 150 for the lantern lecture the first night. At the request of some of the higher caste men, we gave a lecture the next night for them. Over seventy were present. There was a flourishing boys' school in the town. We visited this one day. The next day a few of the boys came to hear my cornet, and we had a meeting for them. I am always glad when I can influence boys, for they are at that period in life when influence counts for something.

One morning the Riochs and I went out to the first hill and had our early breakfast. It was an ideal morning, and when we climbed the slope and looked out over the hill-girt valley, it was a beautiful sight indeed which met our eye. On another afternoon we drove out to the jungle-covered hills, taking some of the helpers with us. We went through the haunts of the wild beasts, and three places in the road had been dug up by bears. The police inspector and a policeman went with us, and were very glad to show us about.

The native king lives in Pandaria, and we visited his palace. It is not

much of a palace, I must confess, but it is the biggest place in the town. We called on the king one day, but as his conversational powers are quite limited, we did not enjoy the visit very well. Mrs. Rioch went the next day to visit his family. She had an interesting time, and secured an excellent photo of the king's household.

Our next stage took us to Chilphi, a town on the main graveled road leading from Pandaria to Lurmi, which is also a native State. At this stop we had a considerable number of patients, and gave two lantern lectures. After a couple of days here we pushed on to Kamhi, on the same road. Things did not look very hopeful there, at first, but we really had a pleasant and profitable time. Kamhi has two market days each week—one for general commodities, and one for live stock. This brought in a great number of people, and when they heard that the Sahibs had come with medicine they came flocking into our camp.

Now we left the main road and made our way over a narrow way through the fields. Hira Lal, our hospital assistant, has a number of friends in Mankhi, and he much desired that we go there. We have been glad ever since that we went. It proved our most pleasant and profitable camp, even though the storms did come.

We were rather discouraged when we first arrived, as there seemed to be no good place for pitching the tents. We finally decided to camp on a high, broad bank, between two large reservoirs, and wise indeed was our choice. Never have I seen more beautiful scenery than that which we could enjoy from the bank. Three reservoirs met at our camping-ground, and we had a broad expanse of water to the left, right, and front of us. Off in the distance the mountains arose, a semicircle of blue and purple ranges to the front, right, and behind us. All about us were low-lying rice fields. When the sun would set in the evening its splendor was reflected in the waters to the front of our tent-doors. It was a grand place indeed, and we were filled with the desire to tell the people of the God who

created this beautiful world, and of Christ, who came to teach us how to enjoy it.

The people were very friendly, and were anxious to have us stay with them; in fact, when we had considered moving on to a better camping-place they begged us to stay, and said their village was better than any place we could go. We treated more sick there than in any other camp, and the people were interested in the message which we had to bring them.

As the days went by the sky became more and more overcast, and we knew that rains were approaching. Each morning we said: "Well, this must be our last day. We'll go to-morrow," but we procrastinated too long, and the floods came. The earth of the reservoir bank became softer and softer, and we drove in our tent-pegs deeper and deeper until only their heads remained above ground. One night the wind blew a gale and the rain poured. I sprang out of bed, tied my tent-door, and held on to the windward tent-pole with both hands. When the wind abated so that I could let go, I looked out the back opening to see if the Riochs' tent were standing. A flash of lightning showed me the tent standing defiantly in the face of the wind, but Mr. Rioch was backing it up by hanging on to the front pole. We all weathered the gale,

and were thankful, indeed, the next morning that we still had a shelter.

Our evangelists and other helpers had not fared so well, however, and the morning light found them homeless and unsheltered. Here is where the good will of the people manifested itself. They took in our helpers and gave them both shelter and food. We had to remain in that place nearly a week, yet never did they complain. They even brought us food daily in spite of our protestations, and in order to show our gratitude we made heroic efforts to eat up all they brought us. As a climax to their kindness, one of the leading men of the village gave the children a pet goat, and gave little Janet a dollar in money. When this goat got beyond the stage of pet-hood, it went toward a grand feast for our lepers.

Thus ended our tour. A clear day came at last, and we essayed to go home; but what promised to be fair turned out the foulest of all. The water poured and the roads were heavy. Mr. Rioch and I waded through six or seven miles of mud that day, but we minded it but little. We had had a successful campaign for Christ, and while the rain might soak our clothes, it could not dampen our spirits. May the Master's blessings rest upon the work we attempted to do for him!

The Call From India.

STELLA FRANKLIN.

Great is the need to-day in all our stations. Consecrated workers at home are telling many churches of the need

of the foreign field. Missionaries in various countries are praying that these faithful home workers may present the needs in the wisest and the most practical way, so that the churches at home may give the wisest and most practical help.

To me one need seems the greatest, by far, of all. Last Saturday I had just taken pen in hand to write

this need up for the INTELLIGENCER, when the postman came with the foreign post and handed me the July INTELLIGENCER. I opened it and saw that in the India notes Mrs. Alexander had written up for Damoh the very thing I was trying to write. She headed her article, "Wanted—a Man." I should change this to "Wanted—Many Good Men."

It is true that one more good man in Damoh would make that a well-equipped station, but with the present insufficient force in other stations he would probably have to be transferred when a missionary from another station went home on furlough.



Seldom, in the history of our work in India, has there been a missionary prepared to take the organized work of one going on furlough or retiring from the field. The consequence is, that when any one leaves his work the committee here must take a survey of the field as a whole, and whatever station can manage best to shift along with one missionary left to look after two missionaries' work, that station must suffer the loss, and two missionaries' work is piled upon one.

Sometimes it is said that the man left in charge of both departments of work is now doing two men's work. Truly speaking, this is never the case; because if he is a man capable of doing two ordinary men's work, he was already doing it in his own field. The added department means that he must now leave undone many of the things he was doing that made his own work such a success, and must do in a very superficial manner the work of the added department.

Again, he now no longer has time to visit with his own special helpers, with the Christians in general, and with outsiders who may long to meet him. He thus loses many a chance of personal in-

fluence, and becomes "The Manager" of his departments.

We have not too much institutional work in India. I do not believe we could cut out a single work of this kind without a serious loss to the station. We have seen great changes in India—many changes because of the mission work. India to-day is very different from the India I came to seventeen years ago. But now we need evangelists in every station.

Jubbulpore College sends out young men every year to the different stations. Each station should have a good, strong missionary who could give his entire time to this work, and to the further development of the young Indian evangelists.

If five or six good men, whose wives are devoted to India, were to come here this fall, it would make such a change that I am sure we could soon send home stories of great work.

I have been asked several times this year, What is my special prayer for India? I reply:

"Men, good men with good wives—wives who love the people of India as they love their own children."

The Famine Problem.

G. W. SARVIS.

There are many things of special interest to the student of social questions in China at the present time, both in

connection with the established institutions of the country and in connection with the transition which is now in progress. One of the problems, which is as old as the country itself and almost as old as the human race, is the famine problem.

Much has been written about the famine for the purpose of securing funds for its relief. It may be of interest, however, to have some account of the actual process of relief as I have seen it during the

past three months in three different parts of the famine district.

Famines in China are chronic and will doubtless continue for many years. Much of the want is directly due to bad administration on the part of the government. The famines in this part of China are practically all due to floods, and in the majority of cases the floods could be restrained by proper attention to dykes and drainage. The government of China in the past has been so loose-jointed that the national supervision of the dykes along a great river like the Yangtse seems not to have occurred to the Chinese. On the contrary, the responsibility for the maintenance of the dykes, both along the large rivers and along the small streams and canals, is left with the villages and fam-



lies occupying the land adjacent to the particular section of the dyke in question. The dyke is, therefore, as strong as the laziest and most improvident family or the most unenterprising village makes it. In times of flood it is supplemented by a narrow mud embankment on top of the true dyke, and a wind-storm means that this flimsy protection will be broken, the water will begin to pour over the dyke, and in a few hours millions of dollars worth of property will be destroyed and many lives lost.

A comparatively small increase in the initial expenditure, coupled with centralized supervision of the entire dyke system, would have saved all this loss except in times of most extreme floods, when, according to the opinion of Mr. Jamieson, the Red-cross engineer, no human power could control the waters. Such being the conditions, money given to save the lives of the people who are starving does nothing toward remedying the cause of the suffering. It does save some lives, but the percentage saved is very small, and unfortunately the number degraded into beggary, as a result of this sort of charity, is very large indeed.

In addition to the primary cause of the

famine mentioned above, there are several aggravating circumstances:

In the first place it has been a regular practice of the rice merchants to take advantage of famine time, to get a "corner" on rice and raise the price until it is prohibitive, so that many of the families, who otherwise would have had sufficient means to weather the storm, are ruined. They may starve, or their daughters may be sold into slavery, or so much of the land may be sold as to make it impossible for the family to make a living in the future.

In the second place, such "corners" in the market are the more easily effected because of the totally inadequate means of transportation. In all this region there are little means of transportation save by boat and on men's shoulders. Donkeys are occasionally used as are a few wheeled vehicles, but in the country there is not a road where any wheeled vehicles except a wheelbarrow can travel. Thus it is entirely possible for hundreds of people to starve for want of food even when they have sufficient wealth so that they could buy food if it could be conveyed to them.

In the third place, the great mass of



Workmen Waiting for Grain from Famine Committee on Hevai River, China.

people live so very near the verge of starvation that one year of reverse means death to a great number of them. Our teachers, men who are really educated and have spent years in obtaining their education, Chinese though it is, receive five dollars gold a month and board themselves and support large families. A working-man in the country gets perhaps \$2 to \$2½ gold and supports a family.

In the fourth place, the Chinese officials, in probably the majority of cases, have no other interest in relieving famine than the necessity of keeping the peace. If some relief is not doled out, the people will rebel.

Nankin is not in the famine area, but many refugees have come there from the famine districts. One of the most promising methods of relief has been under-

taken and in the form of a colonization scheme. All over this part of China the hills are uncultivated and produce nothing save grass and shrub, which is never allowed to grow into trees. Professor Bailie, of the University of Nankin, has secured the co-operation of the government and is starting a colony and teaching the people to cultivate the hills. All through the famine regions are hills which might be used for growing various crops and for grazing. It is Professor Bailie's idea to settle poor families on this waste land and develop agriculture and live-stock. The Chinese have given no attention to breeding, and it is believed that this experiment will lead to great benefit, both to the poor and to the farmers in general.

Nankin, China.

What God Thinks of Missions.*

BY C. F. REID.

Some months since I was attending a District Conference in a wealthy rural section where nature seemed to have poured out her gifts with lavish abandon. The reports the preachers were giving of their work were not very encouraging. Finally one young man arose and said, "My people don't think much of foreign missions," and said it in a way that indicated that he rather sympathized with them.

My nerves had become somewhat unstrung by the reports I had listened to, and this proved a little too much. I arose and said: "Neither does the devil think much of foreign missions, nor did the church members in Christ's day. The important question, my brother, is not what the devil or the Pharisees or your people think about foreign missions, but what God thinks on the subject."

Still pondering over the incident, I returned to my room and picked up my Bible. I found that God's first promise to fallen man was a missionary promise. I found that God said to Abram, "Get thee out of thy country and from thy kindred and from thy father's house,

unto a land that I will show thee—and in thee shall all the families of the earth be blessed." Abram was evidently a foreign missionary.

I found that Joseph was a missionary to Egypt, Jonah a missionary to Nineveh, and Daniel a missionary to Babylon. God did not always have a Board of Missions to work through, or a great ocean liner by which to transport his missionaries, but he saw to it that transportation was provided and that his sent men arrived. I found that David was a great missionary hymnologist.

Isaiah was the missionary prophet. What a ring of missionary triumph there is in the sixtieth chapter! In another moment of spiritual exaltation he is able to project his prophetic vision through twenty-seven centuries and see China (the land of Sinim) coming to Christ and to declare that "the nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted."

As I glanced through, it seemed to me that the Old Testament was simply a record of God's missionary transactions, making and unmaking nations, and by providences and providential men pre-

*From the *Missionary Voice*.

paring for the great missionary campaign of his peerless Missionary, Jesus, his Son.

On the night Jesus was born, God sent his angel choir with glory and power to proclaim again his unwavering missionary program, "I bring you good tidings of great joy which shall be to all people." When the days of preparation were past and he stood on the threshold of his ministry, the same great policy was announced by his forerunner, "Behold the Lamb of God that taketh away the sin of"—Judea? Nay, verily!—"the sin of the world."

In speaking of His mission, he declares, "My meat is to do the will of him that sent me." What is a missionary but one who is sent? The Jews wanted to limit the sphere of his ministry, even as many do to-day, and so they called him "Son of David." That would make him a Jew. He would have none of it, and named himself the "Son of Man"—the great, universal man. When he speaks of the scope of his mission, he cries, "I am the light of the world;" and when he indicates that of his disciples, he declares, "Ye are the salt of the earth."

When Jesus taught his disciples to pray, he taught them to pray in world terms. In his own wondrous prayer, in the seventeenth chapter of John, the word "world" occurs thirteen times, and the words "Judea" and "Jerusalem" not at all.

When Jesus promised, he promised in

world terms: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." Many people would like to have the promise without the condition. That is not God's way. He who would have the companionship of the Master must walk where he walks, and he walks most where he is most needed.

Some one said to John Foster, formerly Secretary of State: "Mr. Foster, why are you so interested in sending the gospel to China? The Chinese have their own religion, and they do n't want yours." Mr. Foster replied: "Why did God send Jesus Christ to Judea? They had their own religious beliefs and did not want his, and as soon as they understood his mission they began to persecute him and finally nailed him to the cross, a missionary martyr."

So, as I read and pondered, I thought again of my preacher-friend, who reported, "My people do n't think much of missions," and I thought to myself, "Well, your people and the devil do n't think much of missions, but God thinks much of missions, and I prefer to throw my lot in with him until, from Jerusalem to Timbuctoo, the Son of God and Son of the universal man shall have found the universal lost he came to seek and to save."

From Persia.

DR. JOHN SERGIS.

So far we are well and holding our own. The gracious Lord has been near to us and blessed us in every way. This has been a very busy year with me in my practice and other work. A few days ago a rich Persian nobleman came to my office. Just across the street is the noted Fiske Seminary for girls, one of the oldest institutions on the foreign field. The girls were having their chapel exercises and were singing and praying. The Persian nobleman began

to ask me some questions about these girls. At once I began my usual sermon to him. He was not able to answer my questions. Finally he turned to me and said, "What you say is right." Moslems have wonderfully changed. Never before has there been so much intercourse between Christians and Moslems. This afternoon I am expecting the Governor-general of our Province. He is an old and worldly man. I have had a good many conversations with him.

In the midst of all my hopes for the conversion of Persia there comes a dark cloud of discouragement, which is the bad Russian influence and their evil dealing with the natives. I have witnessed many times a Russian soldier beating a poor Moslem without any cause. Now the Russian monks who are carrying on the religious work have adopted a new plan: that is, they torment some non-orthodox through other orthodox converts. Then these people seek some help, which is ready for them when they become orthodox. In this manner they are increasing in numbers daily, but what I have seen of Russian injustice and cruelty is beyond what we have experienced in the past in this country.

God help us in his merciful way to escape from this new yoke of tyranny and injustice!

I wrote you before that our house is still occupied by Russian soldiers. This has been a great hindrance to my work and we have suffered great discomfort, but we have thought it best not to say anything and make the Russians our enemies.

The MISSIONARY INTELLIGENCER comes as usual. I read it with much pleasure, and rejoice to know what our missionaries are doing in the darkest corners of the world. May God help us to carry forward his banner, and go forward to conquer this world of sin and sorrow for our Savior and God!

From Australia.

T. B. FISCHER, SECRETARY.

Since our last report, the churches in Australia have given their annual offering for foreign missions. The standard was raised higher this year than ever before, and most of the States endeavored to raise more than ever before.

The following figures will serve to show the condition of our financial endeavors. There are six States in our Commonwealth which are united in the Federal Foreign Mission Committee, yet each State aims for a special amount to be raised by themselves and the following table will be of interest:

State.	Last Year's Aims.	Last Year States Gave	Our Aim for 1912-1913.
New South Wales.....	£750	£1017 5-2	£1111
South Australia	1000	1150 16-11	1275
Victoria	1000	1109 8-8	1225
Tasmania	50	52 18-7	75
West Australia	250	150 15-6	250
Queensland	250	210 12-2	250
Sundry	14
	£3300	£3691 17-0	£4200

Amount raised from all sources last year, £3,958.

The offering came just about the time that the Charles Reign Scoville meetings were being held in various States, and by some it was thought that probably it would lessen the offering; but owing to the evangelistic fervor which had been

created, and to the splendid seasons which we have passed through, and the increasing liberality of the brotherhood, the offerings in nearly all cases were larger than before.

Grote Street, Adelaide, where J. E. Thomas ministers, reached £92/10—\$370.

Henley Beach, South Australia, where T. J. Gore labors, reached £111—\$444.

Swanston Street, Melbourne, where W. H. Allen, late of Muncie, Indiana, is located, reached over £70—\$280.

Lyon Street, Melbourne, the field worked by Horace Kingsbury, reached their record and gave over £76—\$304.

These are just a few of the larger offerings. Many other churches reached high figures.

In order to work up the offering, as usual, the special Foreign Missions

number of the *Australian Christian* was sent out to all the churches. This issue had twenty-three pages and contained thirty-eight illustrations, and was by no means the least of all our great foreign missions annual numbers.

As is well known, there is not an anti-missionary church in the whole of Australia, and each church received a liberal supply of the four-page leaflets and special offering envelopes. These were all factors in reaching our record offering.

Charles Reign Scoville is being greatly blessed of God in the missions he is conducting, and already there are over two thousand decisions in the various missions he has been engaged in, and we are look-

ing forward to the great mission to be held in South Australia, to possibly be the largest of the missions he will hold whilst in our Island Continent. He has not forgotten to uphold the cause of foreign missions, and we feel he has done the cause much good. There have also been a number who have volunteered for service at his missions and we anticipate receiving some very good foreign missionary candidates as a result.

We pray God to bless the Foreign Christian Missionary Society and the many readers of the **MISSIONARY INTELLIGENCER**, which always has a warm welcome in this sunny land.

Facts That Tell.

Bishop Warne has received word from India that during one month 348 heathen altars were torn down; that 6,000 non-Christians turned to Christ and were baptized, and that more than 10,000 professed conversion.

The Chinese Christians in Chung Chu Fu pledge one day a week for evangelistic work, going out two by two. Thirty-three are working in this way already. The church has recently built a new house of worship to seat one thousand, in the hope of bringing the membership up to that point.

Christianity has been a success in Japan from a social point of view. In Matsuyama, where the factory work has been done by Christians, it has been recognized by the local government, because the people of that city have come to realize that there is a value to these people in the slums which they did not realize before.

A Christian Japanese started an orphanage after the pattern of the George Miller Homes. Twelve hundred Japanese boys and girls were taken out of the slums and made into useful citizens. All over Japan these orphanages have been organized. Even the Buddhists have imitated Christian work. Seeing the value of the Young Men's Christian Associations, they organized Young Men's Buddhist Associations.

There are not over 200,000 Christians in Korea. Sometimes people think that

Korea is such a little country, but there are about 15,000,000 inhabitants, so there still remains a great deal to be done. More missionaries are needed. The churches are working together in great harmony. The work has not been done without hardships or without trials. Many of the difficulties met in China apply to Korea, besides a great many problems peculiar to Korea.

Many years ago when Bishop Boone, an early American pioneer to China, was talking of his plans, some one said: "But China is not open to mission work. What you propose is impossible." Boone said, "If by going there and staying the whole term of my natural life I could but oil the hinges of the door so that the next man who comes might enter, I would be glad to go." Now the doors are wide open and the Chinese are inviting the missionaries to enter and to give them the gospel.

More than sixty years ago two Samoan Christians contemplated to evangelize Niue. They were seized, their clothing was torn off in order to see the color of their skin, and the fowls and pigs brought with them were butchered and eaten, but the Book which they carried and with which they seemed to converse frightened the savages. They thought it had magic powers and feared to kill those under its protection. Seven years later there was a strong church on that island. In 1861 the Gospel of Mark was translated. When it was brought from England the natives sat up the whole first night reading it.

The Bishop of Madras reports a visit to a district where the people had only been Christians for about five years. They presented him with an address of welcome and in it expressed their great thankfulness to God that he had brought them to know Christ and enabled them to live honest and sober lives, and then they added, with a touching candor and sincerity, "Before we became Christians every single man and woman among us was a drunkard and a thief." This may not, perhaps, indicate a very high degree of spirituality, but for those people their giving up those two vices was a real conversion from sin to righteousness.

A missionary in the Telugu country in India asked one of the converts what his people had gained by becoming Christians. The answer was, "We are much better off." The missionary said: "Have n't you gained anything else? Is there nothing else God has given you?" "O, yes," he said, cheerfully, "we do n't get ill." But why did n't they get ill, and why were they better off? Because they had given up drink, and the

money they used to spend on drink, and the time they used to spend in getting drunk had been used to provide better food for themselves and their families. And why had they given up drink? Because they had known the power of Christ.

Thirty years ago a Chinese farmer bought a New Testament from a colporteur, but for twenty-three years saw neither a missionary nor a chapel. He read the Book, however, burned his idols, and became a Christian. Seven years ago his son, traveling across country, heard an evangelist preaching doctrine similar to that his father professed and was propagating. On the evangelist's invitation both father and son visited him, bringing the New Testament which they had used for from twenty to thirty years. The first four or five pages were quite worn with constant handling. So well had it been read that the father could repeat large portions of it. Father and son have both been baptized and have gathered fifteen others into a church.

Some Encouraging Gifts.

A friend in Akron, Ohio, sent a direct gift of \$500 last week.

The total gifts from Louisville, Ky., this year will be around \$6,000.

August 5th a friend in Michigan sent \$600 to support a missionary in Manila.

East End, Pittsburg, Pa., comes up with \$600 without a word, except an encouraging message.

A sister in California sends a special direct gift of \$1,050. She had already sent \$600 before this to support a missionary.

I. W. Gill and wife sent \$600 early in September. This goes toward the support of the *S. S. Oregon* on the Congo.

The medical fees at Luchowfu, China, in Doctor Butchart's hospital amounted to \$2,124 during the past year.

The Central Church, Des Moines, Iowa, has just sent \$600. The University Place Church, same city, has sent \$1,160.

A friend in Illinois who has been an annuitant for a number of years sends an additional gift on the Annuity Plan of \$1,200.

The Men's Bible Class of the First Church, Louisville, Ky., gives \$3,000 for a mission property in Jubbulpore and have paid \$2,285.

O. J. Grainger reports the baptism of a Hindu and his wife. He writes that there is a prospect of others asking for baptism in the near future.

"A friend" sends a direct gift of \$5,000. We would pleased to receive many more like it. The Lord needs it for the enlargement of his work.



AMONG OUR MISSIONARIES



Briefs from the Workers.

W. H. Hanna, Vigan, P. I., says, "We can see some advance here, but Vigan is almost like adamant. We believe that the doctor (L. B. Kline), will help to solve the problem."

Miss Kate V. Johnson, missionary at Tokyo, Japan, writes as follows: "I have twelve girls now in my home, three of them very little ones, and our work pros- pers. We had five baptisms recently."

The churches in Linn and Benton Coun- ties, Iowa, have great pleasure in support- ing Miss Stella Walker Lewis in Japan. They have been most thoughtful and kind to her. She says, "It is good to be the Living-link of such a people."

Miss Jessie J. Asbury, of Akita, Japan, landed in San Francisco on the 28th of August. She came home a little earlier than usual on account of illness. She is resting with E. S. and Dr. Nina Stevens, in Hollywood, California.

Dr. C. L. Pickett, Laoag, P. I., says, "Last Sunday I had twenty-eight young men in my regular Bible-school class and Friday night we baptized two fine young men, one from the high school and one a teacher in the Laoag city schools.

H. A. Eicher, writing from Harda, India, says: "The final report of our high-school examination in March has just been published. Our school stands high in the list of percentage of successful candidates. In the university examination ten out of twenty-six in our school passed, which is considered very good.

Leslie Wolfe, Manila, P. I., writes: "I baptized another student of the high school who is working toward the ministry of the gospel. Higino Mayor baptized a student from the public school and Emiliano Qijano baptized four at Singalong Street, where much interest has been aroused. Reports of baptisms have come from several points in the outlying districts."

M. B. Madden has just recovered from a short but severe attack of Asiatic cholera. For two days his life hung in the balance, but God graciously added his blessing to the skill of the good doctors and the faithful nurses and restored him to health. Sixteen years ago he had typhoid fever. In the interval he has lost no time from work on account of sickness.

Doctor Pickett recently sent two of the workers up into the mountains to work among the mountain pagans. They re- turned with a record of thirty-five baptisms. These, with ten more in the region round about Laoag, in the month of June, make the report for that month forty-five. There is great need of additional forces to properly teach the converts.

Herbert Smith, Lotumbe, Congo Free State, Africa, in a recent letter says: "Four were baptized here last Sunday, June 23d. I was not elected president of the mission- ary bodies in the Congo. I have been president of our Foreign Christian Mission- ary Society missionaries for two years, but this is not the same as being president of the missionary bodies of the Congo. It was a mistake published in the INTELLI- GENCER. Please correct it."

R. A. Eldred, of the Congo Mission, speaking of a severe accident, reports as follows: "I had the misfortune to have the ball of my right eye badly cut with a piece of rivet while opening a bale of cloth. Happily Doctor Jaggard had just returned from his furlough and was here for a few days. He treated my eye, but after twelve days I can see but dimly with it. My left eye has for some years been weaker than the other, but it is now the only good one I have."

Several new fields have recently been entered. Higino Mayor has established weekly services at Pasay, where he thinks he can organize a church. A. Estrella has gone to labor in the unevangelized portions of Bataan Province, with headquarters at Cabcaban. Juan Natividad has moved to

Morong, Rizal Province, where there is a church, but he will also visit unevangelized points nearby. Simon Rivera is now visiting regularly the populous and flourishing city of San Pablo in Laguna Province, where three were recently baptized. A church of twenty members was recently organized at Los Banos in the same province.

Great interest is still manifested in the evangelistic meetings at Singalon, Manila, where ten have been baptized the past few days. Emiliano Quijano is the evangelist and Ligoria Carmona, who is supported by the women's society of the American congregation, Manila, the woman worker there. We have fifteen brethren on Corridor Island, "the Gibraltar of the East," most of whom are in the employ of the military. One was baptized there the past week. Certain of the brethren there have agreed to give Apolonio Estrella ten dollars a month for his support in order that he may evangelize at Cabcaban and at other points in Bataan Province, which support is to continue as long as the employment of the brethren lasts.

A. F. Stahl, of Steubenville, Ohio: "I meant to write you last week my opinion of J. B. Daugherty, a former member of the local church, who is returning to the Philippines to work under your Society. During his few months' stay in this city, visiting his parents, I learned to know him as never before. There is no person whom I have met who has impressed me with a deeper sense of his obligations, or as conscientious a disposition or as unassuming and retiring a nature as he. In him you have a man of marked ability, for he is broad in his intellectual development and exceptionally good in his judgment. While staying with him one night in his home in the country near here, we discussed the mooted questions and I find that his con-

clusions are good and safe, he being loyal to the core to our Bible. His one ambition is to keep abreast of the times in order that he may speak positively on all matters. He dislikes display and will not parade his intellectual attainments, but as a teacher none of his pupils will ever be disappointed in his not being able to give them a helpful answer to all questions asked. He comes from one of our best families and is beloved by our whole church. I hope some day that, if not as a church, at least as a county, we may contribute his entire support.



"I am sending you a photograph of Buji Etsu, a lovely Christian girl. I want help for her three years at fifty dollars a year. She is capable, but needs to study more and she will become a self-supporting Bible woman."—Kate V. Johnson, Tokyo, Japan.

Letters from the Field.

INDIA.

MUNGELI NOTES.

DR. GEO. E. MILLER.

Two baptisms recently from amongst the Bhulan people. It may be remembered that a new school was opened in Bhulan about a year ago. We look for more converts there soon.

A couple of weeks ago eighteen of our Sunday-school pupils took the all-India

Sunday-school examination—fifteen in the Teachers' Department, two in the Intermediate, and one in the Junior.

Our church council met recently. Our Mungeli Church is learning to discipline its delinquents, keep its church building in order, etc. These are steps towards independence. Our pastor, and evangelist, S. N. C. Biswas, is very active in such work.

We are in the midst of the rains. The streams are flooded, the rice-fields are lakes,

and the roads muddy; therefore, outside work is at a standstill. It is a good time, however, for writing reports, studying the language, and working amongst our Christians. School and hospital work is going on.

Saturday we had another council meeting at Pendradihi, in which we made overtures to some dissenters and backsliders, and disciplined two sisters for abusing each other with vile language. This is a great weakness amongst our common Christians, and I can now read James' tirade on the tongue with an understanding sympathy.

Our patients are not very numerous nowadays, as all the farmers are busy in the rice-fields. The cases which do come are rather difficult ones, and therefore all the more interesting. We have just succeeded in saving the life of a girl over in town. We feel that she is now out of danger. It is in such times that we get near to the hearts of the people.

CHINA.

FROM NANTUNGCHOW.

DR. M. E. POLAND.

One of my best helpers has just died of septicemia. Eight weeks ago he developed typhoid fever. After the fever had sub-

sided, malaria developed. This we controlled after a few days. When his temperature had been normal for two days, he developed a septic condition and died a few days later.

Yesterday we had the Christians, enquirers, and friends at our home and had a funeral service. After the service those present donated twelve dollars—enough to bury him. He was a Christian whose father had been expelled from the church, leaving him without work and a living. If you could hear the whole story of his conduct and the church's withdrawal from him, and his son's effort to support him and at the same time get an education and become a useful Christian citizen, you would rejoice greatly. He lived and died for his convictions. He was only eighteen years of age. We cared for him in our own home, and did everything for him that skill and knowledge and love could prompt, but he has gone from us. During his sickness we



needed many things that we could have gotten in Shanghai had we had money to get them with.

God is good to us, but O, the awfulness of the sin that surrounds us like an ocean, and we only one little speck in its midst, but we are encouraged to press on. We begin a protracted meeting to-night. Our evangelist expects several baptisms. Among the men working for us there are four ready to enter the church.

Our medical work is growing slowly but steadily, and needs only greater support to make it more influential. We are daily compelled to refuse opportunities for service which would extend our influence over a larger territory, because of the lack of funds.

PHILIPPINES.

PROGRESS IN THE PHILIPPINES.

LESLIE WOLFE.

Our work in Manila goes on as usual. We baptized 8 here at the central congregation the past week. A week rarely passes

without several baptisms here at this chapel. Mr. Eldredge is conducting a service here every Sunday evening for English-speaking Filipinos. There is an average attendance of about forty-five and the interest is good.

The new year for our Bible College opened the tenth of this month. Fifteen have already enrolled for the coming year. Several are paying their own way this year. We could get a large number who would pay their way if we had room for them.

We are greatly rejoiced over the large gift for the Manila Bible College. That is the best thing that has happened yet in our Philippine work. My idea is that it ought to combine the Bible College and a large dormitory. The opportunities for doing good through such an agency will be marvelous.

I believe our people are destined to play a large part in the evangelization of the Philippine Islands, possibly larger than that of any other religious people. Our native brethren here are remarkably aggressive in their work. That Bible College will take the raw material, and we have plenty of it, and turn out the finished product of preachers capable of meeting the ablest opponents. That gift means a long stride

forward for our work. It will also help the Ilocano work, because there are many of them who prefer to come to Manila to study and can pay for it, while others prefer to remain there. There is a great field for the Vigan Bible College. The interest of the two schools will not conflict here on the field, at least. The Vigan College is overflowing with students this year, more than thirty-five already taken in, and many turned away, I have been told. There will be plenty of students for both schools. The Philippines is a large place.

FROM MANILA.

DR. W. N. LEMMON.

I have been in Manila working away studying the language and doing a little missionary work. December 16th last, wife and I left the Ilocano Territory, arriving in Manila the 19th, where we began preparation for work. I

made my office in the room where the boys' dormitory was, they changing to two rooms in back of the house where the native evangelist lived.

Before leaving Laoag, Dr. C. L.

Pickett and W. H. Hanna loaned me 75 dollars out of the medical fund, which I have since paid back, and with this amount I began fixing the office; but it did not go far, so I drew on my own private funds. All of this I have been able to pay back. In the matter of drug supply, I brought one box with me from Laoag, but to get together a working outfit I had to buy more from an old firm amounting to \$400, all of which has been paid except \$15.50, and this I now have, so this puts us out of debt.

After coming here it was my duty to go from time to time into the provinces around Manila in which are situated our churches. Knowing that I would have to pay my expenses from the mission fund, I agreed to make some examinations for an insurance company, thus they would pay the expense of my trips and a surplus. With me I take a valise of medicines, operating case, tooth forceps, etc., and each day heal the people and do any minor operations necessary. In another grip I carry Bibles and tracts, and these are distributed among the people, and I teach them our Christian songs and take subscriptions for our paper. By this means I am able to get in touch with the churches and evangelists, more or less. These trips extend from two to ten days.



Last week we had a very fine institute in Rizal. Found the brethren very faithful, had about fifty in attendance each day.

At our last convention the brethren voted that we could have the old press at Vigan just as soon as their new one comes, so we hope to get this here in the next three or four months, which will enable us to get our paper out regularly and just as we desire it. The only difficulty is that of storage of type, but I am sure the Lord will supply in some way. The following is a report of work done in four and one-half months, or since our opening here:

Number of patients treated.....	662
Number of surgical treatments given	77
Number of minor operations.....	36
Cash received from professional service	\$478.78
Paid out for drugs, equipment, and sundry necessities.....	\$473.59

Laoag.

FROM LAOAG.

DR. C. L. PICKETT.

The work here is moving along about as usual. The men are now at work on our new hospital. We hope to see it take shape in a few days. At present they are laying the foundation for the new part. All the lumber is not yet on the ground, and we may have some delays, but things are moving.

We had our monthly conference of workers yesterday. The attendance was fair, and the reports were good, bad, and indifferent. That is, there were all varieties.

The number of baptisms for the month for Laoag station was forty-three.

The record of the medical work for June is as follows:

In-patients in hospital.....	6
Visits to outside villages.....	9
Visits to the homes of the people....	19
Surgical operations.....	40
Whole number of treatments.....	1,371

The rainy season is setting in, and we are getting some relief from the intense heat of May and June.

AFRICA.

NOTES FROM LOTUMBE.

HERBERT SMITH.

The phonograph is a great attraction at Lotumbe. Chickens are more plentiful since its coming. A bargain is always sealed with a little music.

There were present at Sunday-school, June 16th, two hundred and forty-six.

A Sunday-school class of young girls in Chicago has undertaken the support of Itoko, a mission girl.

A young American girl, who is part Indian, has undertaken the support of an evangelist and his wife.

Njela, wife of Etafe, the medicine boy at Lotumbe, died Saturday night at Boyele. She had been sick for some time, but hopes of her recovery had been entertained, and the news of her death was a shock to her many friends.

A few days ago an Acra man on his way up the river stopped over night at Lotumbe. He appeared interested in the work and made an offering of five francs, and promised to send more at a later date. He speaks English and wanted to buy some English books.

Several chiefs from Waka spent a night with us last week. They had transgressed the law, and were on their way to Coquihatlville to pay the penalty. Several other strangers and a number of new enquirers were also here. We took occasion to show them the pictures and to teach them a lesson concerning the Man who broke no law.

Oliver Wendell Holmes once said when we plant a tree we are doing what we can to make our planet a more wholesome and happier dwelling-place for those who come after us, if not for ourselves. May it be our aim this day to plant the gospel of Christ in this great land, thus making it a more wholesome dwelling-place for this people, and teach these young people to know the Christ and be an honor to their church and their country.

There was no less rejoicing when Ndemboji came in a few days later from the Lokolo River with fifteen enquirers, reporting forty left behind because there were no canoes to bring them. Eight of the fifteen who came in speak the Congo language. They had never heard of the teaching before, but now they want teachers sent to their people. May the Father in Heaven

open up a way for us to visit these hungry people before the enemy does and before it is too late!

Last week there was great rejoicing when Bonkonya came in from Iyete reporting sixty-five in the enquirers' class—twenty of them being ready for baptism. He is anxious that the candidates be baptized at Iyete and left there to form a church which will be strong enough to take that section for Christ. The Catholics are strong up that way, and our only hope is to visit that section, baptize the candidates, leave them there and put in good, strong teachers who know the Word and who are not afraid to teach it in its purity and power.

A wedding of much interest occurred here Sunday, June 9th, when Malia Bosonga became the bride of Iyomi. The wedding took place on the veranda of the mission house. Potted plants were used for decoration. Just before the ceremony, "Holy, holy, Lord God of Hosts," and "Jerusalem" were played on the phonograph. "I will sing of my Redeemer," was rendered by the congregation. The bride was attired in a dark blue dress, which was very becomingly made. Immediately after the ceremony the guests repaired to the home of the young people, where supper was served, the menu consisting of fish and chicken, toko, banka, bamgangu. May their wedded life be long, prosperous, and happy! This is the wish of all who are interested in their welfare.

BOOK NOTICES.

THE GROWING MIRACLE. By William Prince Aylsworth.

This is a devout study in Hebrew Prophecy. The author has been a teacher of the Scriptures in Cotner University, and his book is the rich, ripe fruit of his work in the study and in the classroom. President Aylsworth loves the Book and is as true to it as any man that lives. His own genial and gracious spirit is reflected from every page. He has given the world a book that can be read with profit by learned and unlearned alike.